WAVELENGTH *UMass/Boston Vol. 3, No. 3 Feb—Mar 1982*

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Wavelength is published and financed by the students of UMass/Boston. All students are encouraged to join the *Wavelength* staff and to submit contributions including poetry, fiction, art, photos, news, commentary, feature and letters. We are located in 010/6/091.

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NEWS BRIEFS

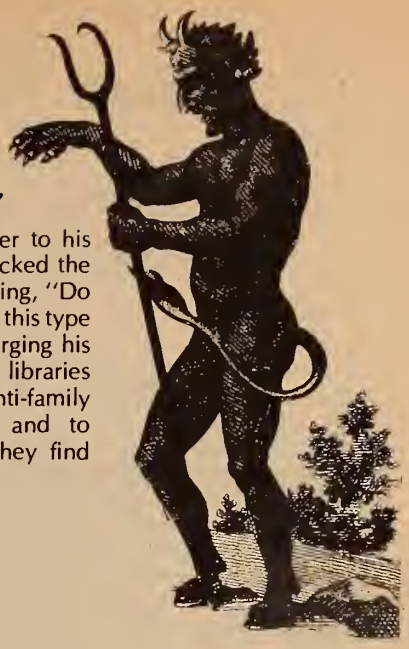
CIA at UMass

Wavelength has become aware that Professor Percy of the history department is a former member of the United States Central Intelligence Agency. Percy has told several students at UMB that he worked for the CIA in Vietnam during the 1950's. One can only wonder about the quality of the CIA's work in Vietnam that eventually led to the deaths of two million Vietnamese and over 50,000 Americans.

Percy, who has become well-known for his right-wing rhetoric, apparently still identifies with and defends his former employer, the CIA. During a Republican Club-sponsored debate last spring on the role of the U.S. in El Salvador, Percy tried to defend the actions of the CIA-backed Salvadoran army when they shot and killed four American Maryknoll nuns. Percy stated that, "the nuns might have fired first at the soldiers."

"No Bodies, No Selves"

In a recent fundraising letter to his constituency, Jerry Falwell attacked the book *Our Bodies, Ourselves* saying, "Do you want your children reading this type of immoral trash?" Falwell is urging his followers to examine school libraries and textbooks for "immoral, anti-family and anti-American" content and to notify the Moral Majority if they find any.



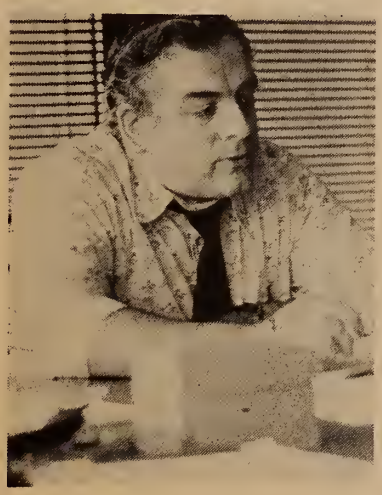
The Lord Says

Recently, according to the *Boston Globe,* an elderly woman facing eviction came to plead her case before the Boston City Council hearing on condominium conversions. "I'm past the age of working," she said. "I can't find subsidized housing, what am I to do?"

Councilmember Chris Ianella replied to her, "You know what the Lord said. You want to enter the kingdom of God, you gotta come without any worldly goods. So you're probably better off."

The woman insisted, "I mean it."

"I know," said Ianella, "don't slow down. Keep pushing, you look great dear."



Wavelength Photo File

Quote of the Month

The *Wavelength* "quote of the month" award goes to Dean Mike Riccards.

During a recent University Assembly meeting, Dean Riccards, when discussing the merger between Boston State and UMass/Boston, stated, "it's time we became selfish; there's nothing wrong with being selfish."

It should comfort the campus community to know that our dean has such a broad, all-encompassing view of the current crisis in public higher education in Massachusetts.

Curfew for Men

Law enforcement officials often warn women to stay off the streets at night to avoid sexual assault. But someone in Rochester, New York thinks there is a more sensible way to handle the problem. Recently, an unknown individual or group posted signs around Rochester announcing a 10pm curfew for men. "In order to protect the safety of women and prevent further sexual violence, all men must be off the city's streets after 10pm unless accompanied by two or more women," stated the poster, which bore the official city seal and gave a city hall phone number to call for further information.

Letters

Support for Professor Brady

To the editor:

We the executive committee of the Student Veterans Union, on behalf of our membership, wish to express dismay at the recent decision of the sociology department to deny tenure to Asst. Professor James Brady. In light of his scholarly accomplishments and commitment to the university, the surrounding community and of his outstanding efforts to create the Joiner Center for the Study of War and Recovery, we believe that this decision has not done justice to Prof. Brady's achievements. We hope that higher levels of the tenure process will overturn this decision.

We would like to point out that over 125,000 Vietnam era veterans reside in the Boston metropolitan area, 35,000 in Dorchester alone. Fully one-tenth of the UMB student body are veterans. Where is the so-called university commitment to this huge fraction of its stated constituency? To date, the university answer to this question has been the VET Program—an excellent project but small and limited—David Hunt's *Revolutions* course and Jim Brady's course on the Social Impact of the Vietnam War *plus* his efforts to create the new Joiner Center for the Study of War and Recovery. This center will be named after William Joiner, former director of Veterans Affairs, a combat veteran of Vietnam, who died suddenly last May at the age of 37. Prof. Brady has singlehandedly done all the intellectual work as well as the onerous "leg work" to make this center a reality—ranging from writing two proposals to the National Endowment for the Humanities (NEH) and the Fund for the Improvement of Post-Secondary Education (FIPSE) to conducting delicate negotiations with the Veterans Administration and to UMB Administration. As a result of Prof. Brady's efforts among the faculty, four new courses dealing with various aspects of the war in Vietnam will be taught here next semester.

When the Joiner Center is fully operational it will be the first comprehensive center of its kind nationwide offering undergraduate courses on Vietnam and veterans in the various disciplines, allowing scholars to conduct original research on little understood aspects of the war and its relation to society, and ultimately will provide counseling and tutorial services to veterans with emotional or academic problems. We fear that if Jim Brady is denied tenure all his work will have been for nothing and the university will have lost its chance for a national first.

Finally, Prof. Brady has established an excellent reputation as a teacher among all classes of students—not only veterans. A look at his resume shows that he has published a book and 14 articles. We wonder how many senior faculty can boast such an impressive record. An article published in *Boston Magazine* in spring 1980 stated that Prof. Brady's course was one of the most popular *in the city*. Moreover, Prof. Brady has been of inestimable service to the Dorchester community in which, it will be remembered, UMass/Boston resides, by virtue of his leadership in the Dorchester Arson Task Force. Evidence collected in Dorchester and presented by Prof. Brady has resulted in investigations by the Channel 4 "I" Team, by the *Boston Globe* and by local law enforcement agencies. According to Michael Saint, press secretary to Lieut. Governor Thomas O'Neill, the lieut. governor, in his capacity as Chairman of the Massachusetts Arson Task Force has said, "I am impressed with the knowledge Prof. Brady possesses and his commitment to fighting arson in the community."

In our opinion, Prof. Brady has exhibited all the usual university requirements for tenure: excellence in teaching, scholarship as evidenced by publishing record and service to the community. We trust that other review committees in this tenure process will be persuaded of this. We call upon the friends of Jim Brady to make their feelings known.

Donald V. Baker
President SVU

John F. Scarpaci
Vice President SVU

David Connolly
Secretary SVU

Gary O. McBartlin
Treasurer SVU

The Need for a Free Period

Originally the free period at UMass Boston was from 12:30-2:00. Three years ago it was moved to 2:30-4:00. Now we don't have a free period. In the beginning students and faculty exchanged ideas and halves of sandwiches, opened up thermoses of coffee or brewed tea in their offices; in the cafeteria people met for lunch, talked about day care and calculus, Virginia Woolf's prose style and what to sign up for in the spring semester. There were films, student-directed plays, concerts, lectures, meetings of student organizations and clubs, political events, faculty meetings of various kinds. This space for lunchtime conferences, conversations and events created an educational community; it helped make the difference between a factory and a university. In a commuter, nonresidential school, a free period is the only time people know they can get together.

Three years ago the free period was changed to 2:30-4:00, over the overwhelming opposition, expressed through an official referendum, of both students and faculty. Changing the free period from lunchtime to late afternoon was a way of devaluing it and weakening it, by pushing it into an ill lit corner of the day. The day people, having taken four or five classes in a row, had gone — to their families, their jobs, a well-deserved pint of beer or glass of cider in the local pub. The evening people, many of whom work nine to five jobs, had not yet arrived on campus, so a free period from 2:30-4:00 was of no use to them. Though the more hardy student organizations kept functioning, though departments and college and university committees continued to schedule meetings, the conditions were more inconvenient and restricted.

Emblematic of this adherence to the form rather than the substance of the free period was the fact that the cafeteria in building one continued to close at 3:00 p.m. Thus we had the spectacle of a main place where people could gather being closed down shortly after the official time to gather started. Sure, people could "move along" to the admin building or to building two. Talk about feeling like a hobo; people with any pride moved themselves right off the campus.

However, a free period from 2:30-4:00 was better than no free period at all. This semester the free period, along with some other structures that facilitate the free exchange of ideas essential to a quality education, has been crumpled up and thrown into the university trash can.

Many people don't even know that the free period has been quietly abolished.

Who benefits from the gradual weakening, sickening, and obscure death of our free period. Do the students? There are a number of ways that the scheduling of any free period can cause problems for students. People who come to UMass straight from all night jobs, take their classes, and stumble home to bed might well think a free period in the middle of the day is a luxury they can't afford. Even so, it's good to have the *option* of a free period. Maybe some day you'll have the time to take advantage of it. Extended day students don't care about a free period in the afternoon; why should they? We propose that someone take the time to ask such students whether they would like to have a free period of their own, say from 6:45-7:30. Every time students have been polled at UMass, they have voted strongly in favor of having a free period. The free period gives people the opportunity to work on some extracurricular learning activity like student government, the student literary magazine or newspaper, clubs and political organizations of various kinds. It is a time to attend large meetings and cultural events. Most crucially, the free period is a time to talk ideas with fellow students and/or teachers, to meet people, make friends, and grow from those contacts. Much learning (some people say *most* learning) happens outside the classroom in a free and not particularly orderly exchange of ideas. Your time to free do that, to grow intellectually in that way, is being abolished. You are becoming even more isolated than you were before.

Does the faculty benefit from the disappearance of the free period? The restriction and now the abolition of the free period has unhappy implications for education on this campus. Recently, a student told one of us that she would have to leave the class 15 minutes early to keep an appointment with another of her teachers. But that was okay, she said, because the next week she would leave his class early for our conference. This situation is not her fault. But it's not okay. The problem of scheduling appointments has been even more acute in the extended day, which has never had a free period. Not only has it become harder for faculty to schedule individual talks with students, it is getting more and more difficult for us to talk with each other. We are already so busy it's hard to get together, but if the free period goes, it will be almost impossible to find a time when any four people can meet. Certainly whole departments will not be able to meet to plan together, to discuss issues and collectively make decisions that affect our working conditions and our services to students.

Who does benefit if the free period is abolished? The administration. First, it acquires another hour and a half in which to schedule classes and use rooms. We agree that economic arguments, especially those that center around heating costs, are real and should be studied. The issue is complicated. Figures should be available so that an informed decision can be made by all of us whether scheduling a few more classes during what was the free period is worth the cost in quality of life at the university. Second, abolishing the free period keeps people from talking to each other. It makes it very difficult for people to meet to plan anything. Faculty can't meet to organize opposition to larger class size and fewer course offerings, students can't meet to plan protests against or even compare notes about the erosion of the quality of their education. When the free period overlapped with lunch time, non-teaching staff — secretaries, maintenance people, librarians, counselors — could also participate in the life of the university. The administration is employing a classic repressive tactic: *Keep people from talking to each other* and you may be able to smother oppostion before it can start. Finally, abolishing the free period keeps control in the hands of the administration, which increasingly has wanted to run a tight ship. It makes it more difficult for students, faculty and staff to exercise the appropriate control over our own lives.

In a murky and confusing year at UMass/Boston, in a time of real threat to public higher eduction in Massachusetts, whether or not we have a free period is one of those rare clear issues of power: who is directing education here — the administration or the faculty? for whose convenience and benefit is the university arranged — the administration's or the students'? We are being told whenever we voice a grievance that if we protest the loss of a toenail, we will lose the foot. We do not believe this for a minute. Instead we believe that the loss of small freedoms presages and accompanies the loss of larger ones. In times of economic chaos and fear, it is often the case that freedoms of various kinds are threatened under the mistaken belief that rigidity and authority will solve problems caused in the first place by the bad effects of rigidity and authority. With the erosion of all sorts of freedoms in Reagan's America outside the university, we should perhaps not be surprised at parallel attacks inside it. But UMass Boston is an institution we have some chance of affecting.

Let us demand that our time to freely exchange ideas be returned to us — and at a time that is useful to us: sometime between 11:30 and 2:30. We can start by insisting that the departments in which we take and teach courses not schedule those courses during our free period. We can demand another referendum. We can insist that this time its results be taken seriously.

SOCIALIST COLUMN
Joe Alper (Chemistry), Pam Annas (English), Efrain Barradas (Spanish), Larry Blum (Philosophy), Alan Brickman (Academic Support Services), Jim Campen (Economics), Howard Cohen (Philosophy), Linda Dittmar (English), Linda Falstein (Academic Support Services), Janet Farrell-Smith (Philosophy), Lou Ferleger (Economics), Keitha Fine (Politics), Karen Fiser (Philosophy), Ann Froines (Women's Studies), Judith Goleman (English), Linda Gordon (History), Suzy Groden (Academic Support Services), David Hunt (History), Donna Kaye (English), Fred Moseley (Economics), Ron Schreiber (English), Clare Sheridan (CPCS Library), Jack Spence (Politics)

Wavelength apologizes to its readers for any technical errors in this issue. During the production of this recent issue, the staff was not provided with the minimal amount of equipment that is necessary to design and paste-up a magazine. Hopefully, the situation will be remedied in time for the next issue of *Wavelength*.

Sexual Harrassment at UMB

An Up-date on the Multi-Million Dollar Suit Against Hoopes and the University.

Radical america

by Beth Bagley

All bags and parcels were searched at the door of the courthouse room before people could enter. The gold lettering on the door and the guard in the corridor emphasized the solemn nature of Federal Court. On November 10, Judge Zobell heard a University of Massachusetts/Boston motion to dismiss the suit which nine women had filed against UMass officials and their former campus employer, James Hoopes, for sexual harassment. UMB attorney, Lawrence Bench, had submitted the motion to the court on grounds that the plaintiffs' suit was too "long, redundant and scandalous." Dr. Hoopes had joined UMB in the motion.

But Dr. Hoopes was not present in the courtroom, nor was his legal counsel. Chancellor Robert Corrigan was not present, nor were any of the other 25 Administrators and Trustees who are defendents in the suit. But the UMB laywer sat to the right of the Judge. To the left of him were three of the four prosecuting attorneys. Four of the nine women plaintiffs were seated towards the back of the courtroom.

During the hearing, the Judge said that she would review the complaint and make a ruling at a later time. She spoke of the importance of setting dates for "discovery," a process in which both defendents and plaintiffs give pretrial testimony to lawyers. Lawrence Bench, representing UMass, protested that the work of discovery could not be done in six months' time because of the Merger plan. Judge Zobell answered in a clipped voice, "I want to get on with this case — no more extensions." "Thank you, sir," replied Bench and the court was shortly convened.

This motion of dismissal by the University seems to reflect the attitude of many UMB administrators — sexual harassment should be "dismissed" as a problem at UMass.

In a suit filed May 1, 1981 by nine women plaintiffs, Dr. James Hoopes, director of the Health Education Center at UMB, was charged with inflicting verbal and sexual abuse upon the women who worked for him in the programs "Our Bodies, Ourselves" and the "Human Sexuality Center." His unethical conduct involved the showing of X-rated movies in training sessions with no explanation of the necessity for viewing these films. Other mandated sessions involved nude or semi-nude massage with no explanation of the educational benefit of such training. The suit alleges that Dr. Hoopes forced the women to listen to graphic tales of his own sexual life and made inquiries into the personal lives of the students during training sessions. Janet Ponts, plaintiff in the case, found this invasion of privacy degrading. "His blunt, crude remarks about sexuality seemed at times directed at me and what I'd revealed about my own sexuality," Ponts stated. "Dr. Hoopes told us that we needed to talk more 'freely' about sex in order to be trained as sex therapists. But talking abut sex involved pornographic description and obscene language." Dr. Hoopes, Janet alleged, once commented in a training session how "nice and tight a woman would be after three Caesarians."

When in July, 1979, the women workers brought allegations such as these to Chancellor Corrigan, he seemed to show "sincere concern," stated Janet Ponts. He thanked them for bringing this to his attention and promised an "immediate investigation." However, in the spring of 1980, the women discovered that Hoopes had been offered the choice of resignation or investigation. Hoopes resigned and almost three years later the women are

"still waiting for an investigation."

According to Federal law an institution which receives federal funds such as UMass must have a procedure which guarantees an impartial, private opportunity for sexual harassment redress. Presently there is no such board. Federal law also states that an institution must have a Title IX officer who is trained in sexual harassment hearings and whose job solely involves investigating these charges. In June, 1981, Carol Cohen, the representatiave from President Knapp's office, told a reporter from Gay Community News that the office of Affirmative Action and its director Robert Johnson were available to receive complaints of sexual harassment. Cohen stated that the affirmative action procedure was accessible in 1979 when the women brought their charges. However, Janet Dynarski, a plaintiff in the case, stated that Johnson was not very helpful. "In fact," Dynarski stated," he told us that this did not fall under his jurisdiction."

Where can a student at UMB bring charges of sexual harassment? In October, 1980 Chancellor Corrigan, in an open letter to the campus community, stated that the "Boston campus will not tolerate sexual harassment." In this letter Corrigan suggested that a student bring charges against his/her teacher to the professor's respective department chairperson. However, there are cases where this procedure is either insufficient or impossible. In one case a woman brought documented instances of sexual harassment by her professor before the chair of that department and the dean of CAS. A year has passed, the student has graduated from UMass, and she has still not heard the results of her charges. In another case a student found a teacher's suggestive remarks directed towards her insulting. However, she could not go to the chairperson of the department because the alleged harasser was the chairperson.

In the spring semester of 1981 a Committee to investigate sexual harassment was formed in the University assembly, which is the University governing body made up of 60 percent faculty and 40 percent students. This committee, made up of faculty, students and administrators, drew up a plan which outlined a procedure to deal with sexual harassment on campus. The proposal, citing that sexual harassment is "a significant issue on campus," suggested that the University appoint a sexual harassment officer, that a confidential student complaint procedure be compiled and that further educational work be done on this issue. The report was brought before the Assembly in April, 1981.

Wavelength Photo File

Robert Johnson

The proposal passed in the Assembly, but its basic content was not accepted. One UMB student said, "The teeth were taken out of it. The plan was only adopted with deletions. The Assembly wouldn't adopt a plan that took absolute control away from a professor in the classroom." The committee's report was passed on to the UMass attorney, Chancellor Corrigan and Vice-Chancellor Charles Desmond. A copy of this proposal can presently be obtained in the Governance Board office.

The procedure for sexual harrassment deters many students from bringing forth charges of sex harassment. But there are other reasons which often keep this a concealed issue.

Last fall Janet Dynarski, a plaintiff in the case, attended a Women Studies' class to lecture on the history of the suit. Janet explained the instances of sexual harassment perpetuated by Dr. Hoopes on the students who worked for him in 1979. The class listened intently but the atmosphere became tense when a woman asked, "Why didn't you just walk out?" Janet's voice was quiet as she answered the class, citing the feelings of isolation and powerlessness that the women had felt. "Besides," she asked, "Why should we be the ones to walk out? Why is that a solution to harassment?" She said that women aren't always able to leave — a grade or a job might depend on "sticking it out."

Janet's answer brought a response of stories about the sexual harassment students had experienced either at school or at work. The stories differed yet all held common elements: the women felt angry, dissatisfied and intimidated by the situations.

"These stories all related to feelings of powerlessness," Janet Dynarski stated. "In short, sexual harassment most often has little to do with sex but a lot to do with the misuse of power. Unfortunately, this most often involves women." For many women the acceptance of sexual references or sexual advances are often made variables in the workplace; a job, a promotion or a pay raise are frequently dependent on "giving in" to an employer.

This question of power also applies to an educational institution. In the classroom, denial of sexual overtures can effect grades and recommendations. The dynamics of power are at work in a classroom because the "basis of the educator-student relationship is intrinsically unequal," stated Kristan Bagley, a plaintiff in the case. "This was part of the reason why Dr. Hoopes, with a Ph.D. after his name and a certification in sex therapy, could manipulate fourteen women students," Ms. Bagley further explained.

The plaintiffs feel that sexual harassment is common practice at UMB. Why, then, aren't more people talking about sexual harassment on campus? One reason for this silence is that a woman often "internalizes" the problem; she takes the blame and places it upon herself. Janet Ponts, one of the women in the suit, stated, "This is so hard to talk about. When I talk I feel as though it's happening all over again...It's hard because I feel like a 'bad girl' for allowing this to happen to me."

When the women plaintiffs first talked to Dr. Hoopes about his behavior, they were told that they were acting "uptight, frigid and unliberated." Janet Dynarski stated, "In order to get you to stop making charges, people feed off that tendency to feel guilt and blame. When we brought these charges to administrators, they made us feel as if we hadn't handled ourselves well, as if we

had weak characters."

Even if the problem of sexual harassment is not internalized, the woman who makes the charges of sexual harassment is often treated as a criminal. The Alliance Against Sexual Coercion, a group formed from an anti-rape movement in 1976, draws a parallel between rape and sexual harassment. The same psychology-which has a policeman asking a rape victim about her sexual life or the clothing she wore at the time of the rape-rules. The guilt shifts from the aggressor to the victim.

Misconceptions about this guilt contribute to a woman's silence about the pain and anger she feels in a situation where she has been harassed. Writer Phyllis Schaffley recently told a Congressional hearing, "Only women who ask for it get sexually harassed." Ms. Bagley, a woman in the suit, stated, "This is absolutely untrue. No one deserves the behavior which sexual harassment involves."

But again this anger often remains muffled. The Assembly report stated that "often the problem of sexual harassment does not come into public view because most students and employees are afraid or embarrassed to raise the issue or identify the alleged harasser." This fear is isolating — alone in a classroom or an office, often a woman does not bring up the issue because she may become targeted or may even cause further attention from the harrasser. Instead, she may withdraw from the class or change jobs and never confront the professor or employer. She is the loser. She suffers the stress, the disruption in her educational or work progress, and the feeling of powerlessness that accompanies her decision. She is forced to accommodate the situation by moving on or dropping out.

While Dr. Hoopes' defense has called the suit "defamatory to character," the plaintiffs point out that he still has a private practice in a Framingham clinic. The women feel that their emotional and academic lives have suffered. As a CPCS student Janet Ponts was at the Health Center for five semesters gaining competencies which are work-related credits. Five other CPCS students worked in the Center and their competencies were evaluated by Dr. Hoopes. "I don't feel that I was at all trained correctly in that field," Janet Ponts stated. The other women were work-study students at the Harbor Campus. A half-year after they lodged their charges they found that they were listed as insubordinate and uncooperative on their work files. "I was very interested in health and therapeutic issues," said Kristan Bagley, plaintiff, "but now I feel very negative about the field and the professionals in it. ASSECT (the people that certified Dr. Hoopes) has not yet publically censured Dr. Hoopes."

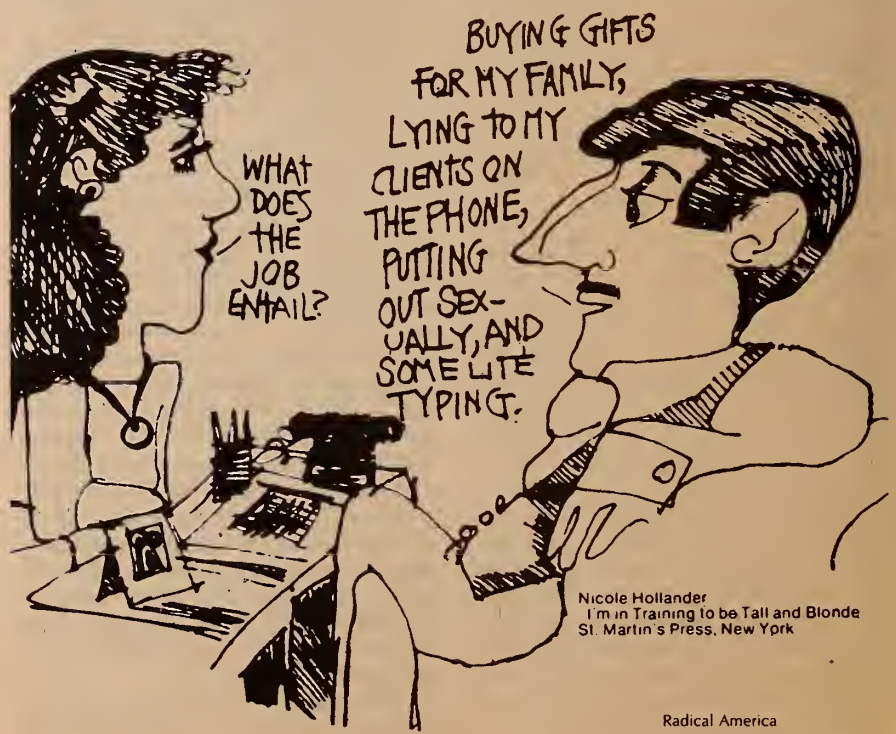
The disruption of their personal lives has taken many stress-related forms. One plaintiff has developed a form of skin cancer that doctors believe is due to stress. Other plaintiffs have back and headache problems. Janet Dynarski said, "I gained almost twenty extra pounds that summer. Now I still have problems sleeping." She believes that these stress symptoms are because of "what invalidation does to a person. When you get angry, but no one believes you, the anger breaks out in physical ways."

The women also face much emotional stress. To make legal charges of sexual harassment means a vulnerability to media and public exposure. An article in the *Herald* appeared last August which contained explicit information about the case. One of the plaintiffs found that this was an embarrassment for some of her family members. The case often has a microscopic effect on the women's lives. At times they feel that they are under the lens of an "unsupportive, sensation-seeking" audience, an audience that misinterprets them. "We're not against sex education as some people would believe, nor are we a group of screaming radicals as some would have it," said Janet Dynarski.

The women believe that the presence of a sexual harassment procedure at UMass would have lessened the strain and resulting anger of the situation at the Health Education Center. "Once we brought the charges, all negotiations were done behind our backs," stated plaintiff Janet Ponts. "In August Mr. Stockton (director of Health Services) told us that Dr. Hoopes had resigned. A month later we were just as suddenly told that the programs we'd worked on were being redefined and eventually dismantled. Our supervision time was drastically cut, locks were changed at the Center and paychecks were withheld." A grievance procedure might have eliminated the "deliberate refusal by administrators to deal openly and honestly with us," stated plaintiff Janet Dynarski.

A sexual harassment grievance procedure is again being investigated by the Assembly. On November 16 the Chancellor released a memo outlining the role of an Assembly Standing Committee which would cope with the issue of sexual harassment on campus. The Committee has appointed a temporary university sexual harassment officer and will implement many recommendations made by the original Assembly Ad Hoc Committee. "However," plaintiff Ms. Bagley stated, "According to the Ad Hoc report, this procedure was supposed to be already active by October 15." She also pointed out that the procedure still hasn't been accepted by President Knapp or the Board of Regents, and "could be just another memo."

The plaintiffs and members of the Committee Against Sexual Harassment also have doubts about the Chancellor's motivation for publishing this memo. On Monday, November 16, the plaintiffs' lawyers deposed Chancellor Cor-



Nicole Hollander
I'm in Training to be Tall and Blonde
St. Martin's Press, New York

Radical America

Wavelength Photo File

David Stockton

rigan. A deposition is a process which gathers pre-trial testimony. During this, Corrigan was asked specific questions about the presence of a grievance procedure at UMass. "In light of the deposition, the sudden appearance of Corrigan's memo seems more than coincidental," stated Lisa Bishop, member of the support committee. Ms. Bishop continued, "Look at the recent events. On Monday the University filed a motion for the dismissal of the case. UMB is being sued, in part, for its lack of a grievance procedure. Three days later the Chancellor distributes a memo which outlines a possible procedure. And then, only four days after this memo, Corrigan had to answer questions about whether or not UMass has a procedure."

Whatever the motivation, it seems apparent that the pressure of the suit has exerted influence on administrators within this university. It remains to be seen whether or not a procedure will develop which will provide proper redress for students alleging sexual harassment. The relationship between student and professor is sensitive, one that is fraught with further tension if sexual behavior becomes a part of the interaction. Because of this, it is important that a grievance procedure — safe and private for all parties — becomes part of campus governing policy.

HISTORY OF THE CASE

The nine plaintiffs in the sexual harassment case worked at UMass/Boston in the Health Education Center in 1979. They worked in two different programs that fell under the supervision and training of Dr. James Hoopes. One program, "Our Bodies, Ourselves," ran workshops that centered on issued of birth control and women's health. The second program, the "Human Sexuality Center," provided a student hot-line and offered peer-counseling on sexuality.

- In July, 1979, the nine women documented charges of sexual harassment by their boss James Hoopes. They were assisted in this by their staff supervisor Janice Irvine.
- In July the women brought these charges to Chancellor Corrigan who promised an "immediate in vestigation."
- In August, 1979, David Stockton, director of Health Services, fired Irvine, reduced the Health Educational Center staff and limited the programs to "dissemination of information."
- In August, 1979, James Hoopes, who had earlier been given a paid leave-of-absence, resigned.
- By January, 1980, the programs at H.E.C. had been eliminated along with the plaintiffs' jobs.

Mass Media Photo File

Chancellor Corrigan

LEGAL IMPLICATIONS OF THE CASE

On May 1, 1981, nine women filed a class-action suit against their former employer, Dr. James Hoopes, and administrators at UMass/Boston. Named in the suit are those who served on the Board of Trustees at the time of the alleged harassment and the following UMass administrators: President David Knapp; Chancellor Robert Corrigan; Health Services Director David Stockton; Vice Chancellor Charles Desmond; former Vice Chancellor for Student Affairs Levester Tubbs; Counseling Service Director John Robinson; and Victoria Soler who replaced Janice Irvine as staff supervisor.

The grounds of the suit are that UMass discriminated against the women workers on the basis of sex, violating Titles VII and IX of the Federal Civil Rights Act. According to the terms of the suit, the University did this by an "imposition of sexual harassment as a condition of employment and education;" and by "inadequate and retaliatory response to the charges." With damages tracing back to July, 1979, the plaintiffs asked for 1.4 million dollars in punitive damages and 2.2 million dollars in compensation for emotional distress and financial and professional setbacks.

PLACES TO BRING CHARGES OF SEXUAL HARRASSMENT

ALLIANCE AGAINST SEXUAL COERCION
An organization that can provide help with documentation, letter-writing and legal questions. Contact: AASC, P.O. Box 1, Cambridge, MA 02139, or call them at 482-0329.

ADVOCACY CENTER
UMB Advocacy Center advertises help with sexual harassment issues. Located in Building 020, first floor.

STUDENTS AGAINST SEXUAL HARASSMENT
A Recognized Student Organization which deals with problems of sexual harrassment. Located in the Women's Center, Building 010, fourth floor.

IF YOU WANT TO HELP THE NINE WOMEN PLAINTIFFS

The women have to raise $8,000-$10,000 within the next two years for court costs (which does not include legal fees.) A support committee has been formed, and those interested in planning fundraisers or contributing time can leave messages for Lisa Bishop in the Women's Center. Donations with checks made out to W.A.N.T., can be sent to the UMB Women's Center.

A DEFINITION OF SEXUAL HARASSMENT

- Crude or suggestive remarks
- Unwelcome sexual advances.
- Solicitation of sexual activity by promise of reward
- Coercion of sex by threat of punishment

Compiled by President Carter's Commission on the Status of Women

A DISSENTING JESUIT'S VIEW OF THE CATHOLIC CHURCH

On April 16, 1980 the Pope told an audience in Rome that "it is impossible to speak of adultery between husband and wife."

In November of 1980 the Pope said in a sermon to an audience in St. Peter's Square that "if a man looked lustfully, even at the woman who is his wife, he could likewise commit adultery in his heart."

NOTE TO CATHOLIC READERS:

Please try to read this article with an open mind — remember — you have probably been brainwashed since the first day of your life into believing that the Church's teachings are infallible. However, my faith in the power of human reason allows me to expect that most of you will be able to read this article without being offended or shocked.

by Father Penn
special to Wavelength

After spending the last 20 years of my life as a Jesuit priest in the Boston area, I have finally made the irrevocable decision to leave the priesthood and the Catholic Church as of January 1981.

I joined the priesthood believing that it would lead myself and my fellow human beings to eternal salvation. I was convinced that the church was the earthly expression of an omnipotent, almighty God for whom I was prepared to devote my life. I had seen how humanitarian groups within the Church provided food, shelter, and a voice for human rights within the Third World. I wanted to play an active role in what I then believed to be a truly humanitarian organization. As I entered the priesthood, I felt protected, secure, and confident in my sacrificial mission.

However, as I became more and more indoctrinated into the church, my critical mind couldn't help but notice certain failures, contradictions, and deceptions within the teachings and organization of the Church. Through a long, gradual and often painful process, a split developed between my own personal views and those of the Church. This split resulted in my decision to leave the Church.

This decision has not been an easy one. The past five years were especially intense as I struggled to deal with many aspects of the Church in relation to my personal life and to society. This struggle has led me to conclude that the Catholic Church is an institution based on blind dogma, through which the darkest side of patriarchy is expressed.

The Church is presently beginning to fall onto a path of self-destruction. With 740 million followers and hundreds of billions of dollars in assets, the Catholic Church is the most powerful institution in the world. However, in the past decade there has been a marked decline in the Church's influence. The number of priests, brothers, monks, baptisms, conversions, inter-Catholic marriages, communions, confessions, and confirmations have decreased significantly and millions of Catholics have totally rejected the Church's teachings on divorce, contraception, abortion, and homosexuality. In the following paragraphs, by providing first-hand information, I hope to make aware to the reader some of the darker sides of the Church and also explain why I think that the Catholic Church can be harmful to the physical, mental, emotional and spiritual health of individuals and the whole of humankind.

GUILT AND FEAR
The foundation of the Church's power

Guilt and fear are two of the most powerful human emotions. The Church has successfully learned to initiate, enhance, and manipulate these emotions in order to gain control over the lives of hundreds of millions of people.

Catholicism, like most other present day organized religions, could be likened to a collective neurosis that has its origins in human helplessness in confronting the forces of nature outside, and the instinctive forces within. People turn to the Church in order to escape an intolerable doubt. They look to an authority figure not only out of devotion, but in search of security. The Church forces us to believe that we were born in guilt and the only way to absolve oneself from the "inborn" guilt is to follow the commandments of the "Almighty Father". By obeying the Father's commands, the person can also gain the Father's favor and protection.

I have come to the realization that only by freeing oneself from the authority that enslaves and threatens, can one make use of her/his own inherent capabilities and grasp the world and her/his role in it without illusion.

CHURCH AND STATE
A dangerous alliance

In 322 A.D. the Roman Emperor Constantine decided to convert to a Christian and establish Christianity as the religion of the Roman Empire. Since then, the Church and State have worked together for the benefit of both parties.

There are many historical examples of the Church-State alliance. Traditionally, both the Church and major state governments have major common interests in maintaining the male-dominated status-quo. Throughout the years, Catholic missionaries have joined imperialist powers to forcefully take over and dominate colonial lands. During the Inquisition in the 1500's the Spanish monarchy sanctioned thousands of brutal murders that were carried out by the Catholic Church in Spain. The Catholic Church of Italy worked hand in hand with Mussolini and his fascist regime in the 1930's. At that time Mussolini agreed to pay the Pope over $91 million in cash and bonds as indemnity for losses suffered by the Pope when the papal states were incorporated into Italy in 1870. In return, the Pope ignored the blatant human rights violations of Mussolini. Recently, the conservative elements of the Italian government joined together with the Pope to push for a national referendum that would have outlawed abortion. Fortunately, however, a large majority of the people voted to keep abortion in Italy safe and legal. Apparently, Italians are sick and tired of the Pope and the government intruding into the personal issues of their lives.

The Catholic Church is very dangerous because it tends to sanctify corrupt violent institutions with which it has allied itself with throughout its history. The alliance between the Church and the Marcos regime in the Phillipines, where Marcos uses the Church to maintain his image of a "holy man," is a present-day example of this danger.

Boston Globe

CHURCH FINANCES
The world's largest corporation

It has been estimated that the combined assets of all the Catholic units in the U.S. and Canada is higher than $80 billion. Father Richard Ginder, who writes a nationally syndicated column for Catholic publications has stated, "The Catholic Church must be the biggest corporation in the United States. We have a branch office in every neighborhood, our assets and real estate holdings must exceed those of Standard Oil, AT&T, and U.S. Steel combined, and our roster of dues paying members must be second only to the rolls of the U.S. government." Much of the Church's income comes from the pockets of the faithful with the clergy acting as tax collectors.

In Italy, the total wealth of the Vatican is estimated to be $20 billion. Vatican money is invested in the U.S., Britain, and Switzerland, but primarily in Italy, where the Vatican owns controlling shares in the largest banks, most powerful utilities, real estate companies, hotels, and insurance investment companies. It has also been estimated that the Vatican owns as much as ¼ of Rome's real estate. Unlike ordinary stockholders, the Vatican, as well as the American Catholic Church, pays comparatively few taxes.

My order, the Jesuit priests, are the wealthiest of all Catholic organizations with the exception of the Vatican. The Jesuits have large financial interests in four of America's largest Defense contractors: Lockheed, Curtis-Wright, Douglas, and Boeing. They also have a financial interest in the Phillips Oil Company and major investments in the Chase Manhattan Bank, Proctor & Gamble, Westinghouse, and General Foods.

The corporate and financial connections of the Catholic Church has led to many contradictions. Cardinal Paul Zaungrana has stated; "The practices of multi-national corporations bring famine and destitution to the people of Africa and the rest of the Third World." However, the Church has billions of dollars invested in these same multinational corporations. Although the Church is opposed to artificial birth control, a Vatican-financed company manufactures an oral birth control pill which is sold in every pharmacy in Italy. While the Pope condemns the build-up of weapons and nuclear arms, the Church has invested hundreds of millions of dollars in corporations that build weapons for the U.S. government.

BIRTH CONTROL
More starving babies

Perhaps the most harmful aspect of the Church is its position and influence on the issue of birth control. The effective opposition to population growth control activities by the Roman Catholic Church is frightening because population growth is presently the single greatest threat to world peace. It is ironic that the Church's encouragement of large families only brings more children to Third World countries where over-population is resulting in grinding poverty, starvation, malnutrition, disease, illiteracy, and unemployment. At current rates, over 900 million children will be born and will die of starvation in the next thirty years. The Church could have been the most important force in preventing the great human tragedy we are beginning to witness.

The church's stand on abortion is

another example of a patriarchal institution trying to dominate and control the lives of women. I think that every woman should be able to make her own choice about whether or not she want to use abortion as a means of birth control, with or without the permission of any institution, including the Church. When Congressman Richard Drinan (D-MA), a Jesuit priest, took a position advocating federal funds for abortion, he was ordered to step down from his position by the Pope. Unfortunately, Drinan complied with the Pope's orders.

SEX, SEXISM, AND SEXUALITY
A history of repression

As a Catholic, I grew up feeling guilty and ashamed of my sexuality and I was taught to repress my basic natural instincts. As a priest, I have been forced into practicing celibacy which is unnatural, unhealthy, abnormal, and can lead to psychological disorders. I must confess that myself and several other Jesuits have often had to find various ways of relieving the pent up sexual tensions in our minds and bodies. It is my hope that when I leave the Church, I can somehow develop a healthy sex life — something I have been deprived of for twenty years.

Historically, the Church has been extremely discriminatory towards women, lesbians, and gays. During the 1500's, the Church elevated sexism to a point of principle by declaring: "when a woman thinks alone, she thinks evil." The Church associated women with sex, and all pleasure in sex was condemned because, "it could only come from the devil." The Church, through the *Malleus Maleficarum,* written in 1484 under Pope Innocent VII, said, "the devil almost always acts through the female, just as he did in Eden." Women healers, who were accused of giving contraceptive aid to other women were tortured. These women healers were tied to the stake and surrounded by bound homosexuals who were set on fire as it was said, "It takes the heat of burning homosexuals to set a witch on fire." Thousands of human burnings were sanctioned and carried out by the authority of the Roman Catholic Church only 400 years ago.

Today, the Church continues to hold tragically barbarous attitudes towards women, lesbians and gays. Women are still seen as second-class child-bearing citizens who are the property of men. Gays and lesbians are treated as social outcasts, and homosexual behavior is condemned as a sin that will only lead to the depths of hell unless redemption occurs.

The Catholic Church tortured and murdered thousands of innocent people during the Inquisition.

Personally, I feel that the women's movement is our society is the only force that has any chance of saving a patriarchal world that is moving rapidly towards self-destruction. I have also found gays and lesbians, as a group, to be the most thoughtful, sensitive, caring and creative people I have ever met. Their movement will pave the way in curing our uptight society of its diseased attitudes towards sexuality.

THE POPE
Why follow the leader?

According to Catholic dogma, God made Peter, the first Pope, with full authority over all Christians. Each Pope is the visible head of the Church and Christ is the invisible ruler. Accordingly, God's word comes down to the Pope, to the bishops, to the priests, and finally to the laity. The Pope's decisions are final on the entire Church and he is subject only to the judgement of God.

I find it hard to believe that 740 million people in the world today depend on one celebate old man to infallibly deliver God's word. In essence, an institution such as the Catholic Church is robbing its members of any opportunity of direct spiritual experience.

THE CHURCH'S TEACHINGS
Incomplete mythology

The prophesies and miracles set forth by the Catholic Church are the fiction of poets and writers. The Old and New Testaments are mythical inventions, as are the ideas of original sin and the virgin birth of Jesus. Christ is the still living myth of our culture. However, the Christ symbol, representing the male, light, and active aspects of human nature, lacks the wholeness in the modern psychological sense, since it ignores the dark, feminine, passive, receptive aspects, and is therefore inadequate. The Church also mistakenly sees good and evil, or God and Satan, as outside forces rather than admit that both of these forces exist within the body, mind, and spirit of each human being who has the individual responsibility of dealing with them.

I think that we must look to other great myths that have been created and live out our own individual myths as well. We can't dogmatically follow the mystical visions of others. Rather, we can try to understand how we can relate to the myths and visions of others and look for our own by using whatever methods we prefer.

CONFESSION
Alleviation of fabricated guilt

As I previously mentioned, the Church uses the emotions of guilt to control its members. However, after forcing Catholics to be guilty, the Church offers the "only way out" through the sacrament of confession.

I have heard hundreds, probably thousands of confessions during my career as a priest. Sometimes I was bored, most of the time I didn't care, and I constantly asked myself, "Who the hell am I to be listening to these people that I don't even know, and what good is it really doing anyway?"

Confession, in the Catholic way, is a complete farce. Without the Church there would be much less guilt in the world. However, if people need to relieve themselves from the pains of guilt, the best method is to talk openly to a close friend or a trusted counselor—not a strange man who is hiding in a dark closet mumbling about prayers and penances.

CATHOLIC EDUCATION
A guide to brainwashing

Over five million pupils in the U.S. are presently enrolled in Catholic grade and high schools. There are also several hundred Catholic colleges in America. It is my belief that any educational institution that is owned and operated by religiously dogmatic people, whether its Catholic priests, Moonies, Scientologists, or Ayatollahs, is anathema to the development of educational experience. The sight of Catholic school children wearing the same uniforms leads me to wonder if Catholic schools are producing herds of robots whose capacity to creatively think and express themselves is buried under the weight of traditional dogma.

Catholic children are brainwashed at an early age into believing that Catholicism is the only path towards God and salvation. The Catholic is not asked to understand the plan of salvation and he is not asked to understand god: he is only asked to believe and obey. Many Catholics never break out of the mind control techniques that are instituted by the Church, and for those that do escape, there is a long hard struggle. It has taken me 45 years to break through the black cloud of Catholicism whose teachings are hostile to the well being and interest of society. I think that all children should be taught about all the religions and myths of the world so that she or he can decide for his/herself about what, if any, spiritual path is attractive.

Father Penn is a fictitious being

"What matters is not the difference between believers and non-believers, but between those who care and those who do not care"

—Abbe Pire

L.L. Montgomery

Charity, Indulgence and Morality:

by Eric Stanway

I know not if a day is ever to come when the nature of right freedom will ever be understood, and when men will see that to obey another man, to labour for him, yield reverence to him or to his place, is not slavery. It is often the best kind of liberty — liberty from care. The man who says to one, Go, and he goeth, and to another, Come, and he cometh, has, in most cases more sense of restraint and difficulty than the man who obeys him. The movements of the one are hindered by the burden on his shoulder; of the other, by the bridle on his lips; there is no way by which the burden may be lightened; but we need not suffer the bridle if we do not champ at it. To yield reverence to another, to hold ourselves and our lives at his disposal, is not slavery: often, it is the noblest state in which a man can live in this world.
John Ruskin, *The Stones of Venice: The Nature of Gothic.*

The modern reader's gut reaction to this passage is rather predictable. One can certainly be appalled at the pomposity that Ruskin displays, infuriated at his casual acceptance of obvious social injustices, but not surprised. The attituded conveyed here is essentially, typical, and unmistakenly "Victorian" — whatever that means.

In the modern vernacular, the term generally has negative connotations: that is, it is meant to convey a particular degree of prudery, a love of industry, a tendency toward mawkishness, and not a little hypocrisy. It is often supposed that the Victorians were a people almost entirely unaware of their own shortcomings; or worse, a nation of Pecksniffs, disguising their own essential selfishness behind a flimsy veneer of piety.

Certainly, there are inconsistencies in the predominant nineteenth-century societal philosophy that have aged badly. A casual reading of *The Stones of Venice* or *Sartor Resartus* can, at times, throw the reader into a frenzy over the apparent ignorance of the authors. But these are criticisms that can only be levelled through the viewpoint of a retrospective eye; it is all too easy to condemn these philosophies out of context of the realities of traumatic change the Victorians faced; much harder to understand what conditions were responsible for the genesis of those philosophies, and what image the Victorians actually had of themselves.

Charles Dickens, seen by some as a radical moralist, by others simply as an author acutely in touch with the collective consciousness of his time, mirrors the enigmas and contradictions of the Victorian mind almost perfectly. It would not be fair to say that Dickens was consciously pandering to his audience in this writings—though, at later stages of his career, he did become very much aware of his own identity as an institution, and attempted to live up to what he felt the public expected of him—but it cannot be denied that he touched some nerve, right from the beginning of his career, which endeared him to the public eye for life. Dickens was inarguably a moralist, but only insofar as he understood the pressing need for social change, the endangered autonomy of the individual, and the vague set of rural folk values that constitute the myth of "Merrie England." Like Orwell, he was basically bereft of solid answers to real social ills, but he was aware that the England of his time certainly did not represent the best of all possible worlds. Nowhere is this fact more prevalent than in the Christmas books, where the themes of charity, humanism and mortality are paramount.

Dickens was in severe financial straits in 1843; *Martin Chuzzlewit* was not doing nearly as well as had been expected, and Dickens was considering moving the action from England to America in a last-ditch attempt to bolster sales. Despite the enormous amount of work he was putting into *Chuzzlewit,* he managed to find the time, between October and November of 1843, to produce *A Christmas Carol,* a project he

The 3 Spirits of Christmas

hoped would insure his financial solvency. The book was something of a success—though he only received a disappointing 230 pounds royalty on the first six thousand copies—and he quickly gained notoriety as the instigator of a vague doctrine known as "the *Carol* philosophy." For, as incomplete as the *Carol* may have been in providing any kind of solid and workable answer to the prevalent social ills, it did provide a pallative that allowed its readers to feel optimistic about their own charitable dispositions. "The last two people I heard speak of it were women," wrote Thackeray; "neither knew the other, or the author, and both said, by way of criticism, 'God bless him!"

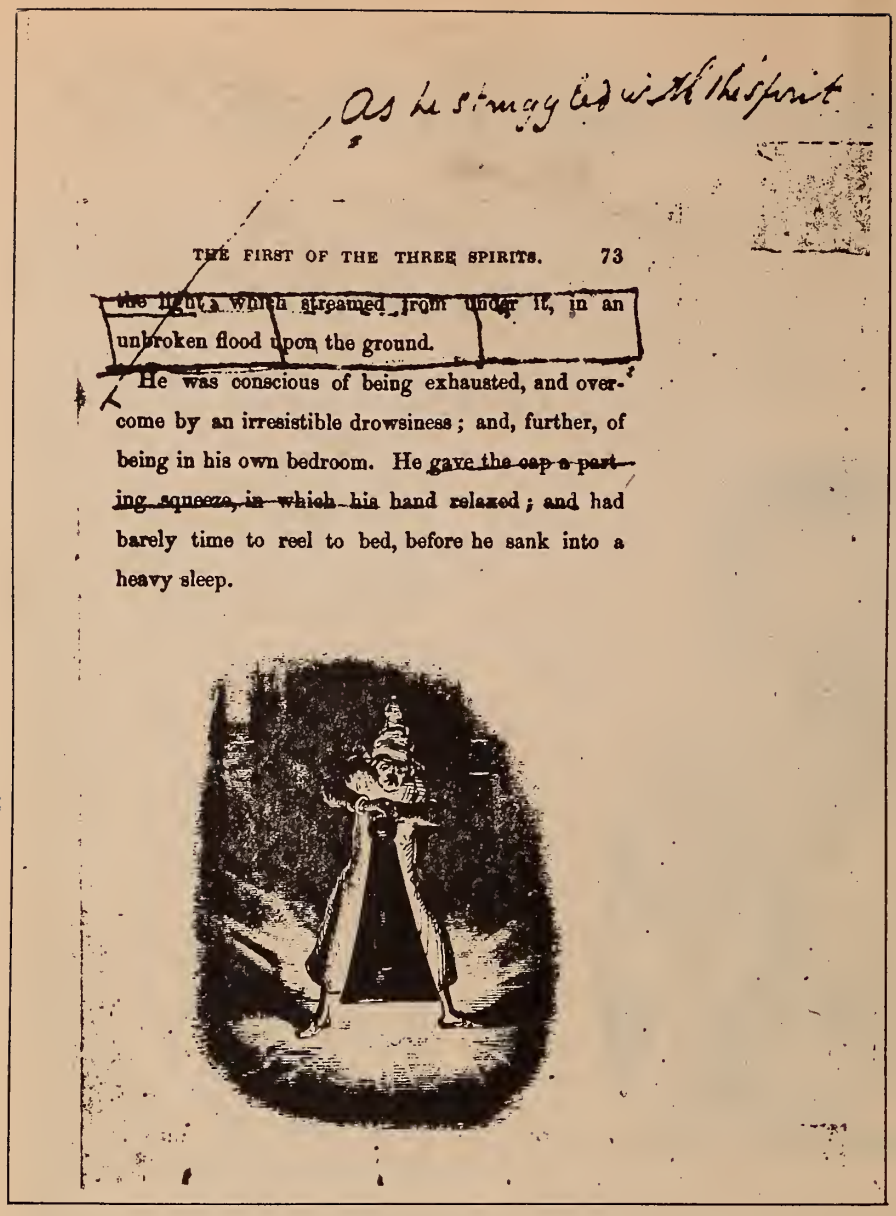
Like *Chuzzelwit, A Christmas Carol* is a book concerning conversion; in this case, the subject in question is the miserly, antisocial and generally distasteful Ebenezer Scrooge, whose primary problem is that he is entirely devoid of any charitable faculties whatsoever. Moreover, he fails to "keep Christmas," not because of any lack of religious feeling (though he is no doubt shortchanged in that department as well) but because he sees Christmas as nothing more than an excuse for his clerk to "pick a man's pocket every twenty-fifth of December."

This, of course, gives Dickens the opportunity to outline all the various aspects of Christmas that, in his eyes, makes the holiday so special. If Scrooge does not recognize Christmas, or despises those who do, it is not because of a religious bias; therefore, it is only fitting that his conversion should also be non-religious in character. Scrooge's nephew, acting as the primary spokesman for the holiday, provides a sort of overture to the story as a whole when he states:

"There are many things from which I might have derived good, by which I have not profited, I dare say. Christmas among the rest. But I am sure I have always thought of Christmas time, when it has come round—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time; a kind, forgiving, charitable, pleasant time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow passengers to the grave, and not another race of creatures bound on other journeys. And therefore, uncle, though it has never put a scrap of gold or silver in my pocket, I believe that it has done me good, and will do me good; and I say, God bless it!"

The entirety of the book is structured to describe, point by point, Dickens' view of the Christmas spirit—or rather, spirits, with a separate personification of each aspect he deems most imporant. Acting as a sort of ringmaster to the psychic circus that ensues over the course of Christmas Eve is Scrooge's deceased partner, Jacob Marley. It should be noted that Scrooge and Marley are actually one and the same entity in spirit; bound in chains and accounting books, Marley presents a graphic representation of Scrooge's own unredeemed soul. That "...sometimes people new to the business called Scrooge Scrooge, and sometimes Marley, but he answered to both names.." is indicative of just how closely tied their natures actually are. Thus, it is only by a frightening vision of his own fate that Scrooge is compelled to at least make some sort of attempt as to his own redemption. This, incidentally, is the same kind of soft-core altruism that marks most of Dickens' works; charity for its own sake is an almost unimaginable concept, and all acts of goodness are expected to be recompensed by a heavenly reward, as Scrooge's hard-heartedness leads him inevitably down the road to damnation.

The first of the three spirits that Scrooge must encounter is the Spirit of Christmas Past. Dressed in virginal



As he struggled with the spirit

THE FIRST OF THE THREE SPIRITS. 73

the light, which streamed from under it, in an unbroken flood upon the ground.

He was conscious of being exhausted, and overcome by an irresistible drowsiness; and, further, of being in his own bedroom. He gave the cap a parting squeeze, in which his hand relaxed; and had barely time to reel to bed, before he sank into a heavy sleep.

white, this entity has the aspect of innocence coupled with wisdom—a paradox that makes itself apparent through the fact that, although he has the long white hair of an old man, his face is devoid of wrinkles or marks of care. Furtherfore, his grip, though as soft as that of a woman, displays a strength that cannot be defied. The visions he shows Scrooge are those of his distant past, of the time before he has become jaded and cynical. We see his lonely school years, his employment as a clerk at Fezziwig's, and the love affair that was ruined by avarice. The overriding feeling is one of the road not taken; had Scrooge taken Fezziwig on as a role-model, and been a more conscientious and pleasant employer, he might have turned out far differently than he has. Furthermore, he becomes grimly aware of what his lust for money has cost him, in terms of a happy and satisfying family life, when he sees the life his former love has settled into, and the angelic child he might have sired:

And now Scrooge looked on more attentively than ever, when the master of the house, having his daughter leaning fondly on him, sat down with her and her mother at his own fireside; and when he thought that such another creature, quite as graceful and full of promise, might have called him father, and been a spring-time in the haggard winter of his life, his sight grew very dim indeed.

Unable to stand any more, Scrooge eventually turns upon the spirit, smothering his light beneath his own extinguisher-cap, covering both this essential sense of charity and the clear and painful recollection of his own past, and the even more painful thought of what may have been.

Stave Three of the book is notably brighter than those preceding it, dealing as it does with the Ghost of Christmas Present, a Dionysian vision of splendid indulgence. Here, Dickens lets his descriptive faculties take full play, as he conjures up visions of the sensual delights of the season. Here is a spirit who confesses to having over eighteen hundred brothers, a new spirit for each season, each undoubtedly as cheerful and boisterous as the one Scrooge encounters. "You have not seen the like of me before!" he exclaims, a fact that Scrooge cannot deny. For, although he may have seen each season pass, he has never felt the fresh celebration this spirit represents. In this, he seems to have set himself off, not only from the entire mass of humanity, but from all objects, animate and inanimate, which seem to take on a life of their own on this particular season:

"...There were pears and apples, clustered high in blooming pyramids; there were bunches of grapes, made, in the shopkeepers' benevolence, to dangle from conspicuous hooks, that people's mouths might water gratis as they passed; there were piles of filberts, mossy and brown, recalling, in their fragrance, ancient walks among the woods, and pleasant shufflings ankle deep through withered leaves; there were Norfolk Biffins, squab and swarthy, setting off the yellow of the oranges and lemons, and, in the great compactness of their juicy persons, urgently entreating and beseeching to be carried home in paper bags and eaten after dinner. The very gold and silver fish, set forth among these choice fruits in a bowl, though members of a dull and stagnant-blooded race, appeared to know what was going on; and, to a fish, went gasping round and round their little world in slow and passionless excitement.

The main message conveyed in this Stave of the book is that Christmas celebration need not be a pastime reserved solely for the well-to-do. The Ghost of Christmas Present lends a particular flavor to all the feasts given from his torch—it applies to any dinner kindly given, but to a poor one most, "because it needs it most."

It should be noted that this is not artifice; as hard-working and committed as Dickens was when it came to his writing and editing, he played just as hard, and especially so at this particular time of the year. Of one affair he hosted, a children's party at the Macready's, Jane Carlyle records: "Dickens and Forster above all exerted themselves till the perspiration was pouring down and they seemed *drunk* with their efforts.

Only think of that excellent Dickens playing the *conjuror* for one whole hour—the *best* conjuror I ever saw...*after supper* when we were madder than ever with the pulling of crackers, the drinking of champagne, and the making of speeches; a universal country dance was proposed..."

Considering the generally light and easy tone of this section of the book, the ending is particularly notable, returning, as it does, to the themes of ignorance and poverty that opens the novel:

They were a boy and a girl. Yellow, meagre, ragged, scowling, wolfish; but prostrate, too, in their humility. Where graceful youth should have filled their features out, and touched them with its freshest tints, a stale and shrivelled hand, like that of age, had pinched, and twisted them, and pulled them into shreds. Where angels might have enthroned, devils lurked, and glared out menacing. No change, no degradation, no perversion of humanity, in any grade, through all the mysteries of wonderful creation, has monsters half so horrible and dread.

Even Scrooge is appalled at the sight. Where he had earlier dismissed two charity-workers from his office for attempting to solicit his aid for the poor, he is now faced with them, in a single, horrible incarnation. These are Man's children, rejected by him, the ugly reality that hides behind seasonal cheer: Ignorance and Want. Asking if they have no refuge and resource, Scrooge is met by his own words: "Are there no workhouses? Are there no prisons?" All too easy to dismiss as an abstraction, he is faced, finally, with his own undeniable guilt. With this, Dickens snaps us back into the themes explored at the start, and which obsess him throughout; guilt and retribution.

Not surprisingly, the theme of retribution is more fully explored in the fourth Stave, where the Ghost of Christmas Yet To Come, a grim, cowled and silent spectre, leads Scrooge through his own decidedly bleak future. There is certainly a good deal of guilt involved in the question of Tiny Tim's death, as it is proposed that a change of heart by Scrooge could prevent such an occurance, but the real emphasis of the chapter is one of sheer, unadulterated terror, as Scrooge becomes horribly aware of his own mortality. We may at first be surprised to find that this bothers Scrooge so much; having shunned humanity all his life, he should really not be so shocked to find that he is shunned in return after his own demise. But there is more to it than that. Like vultures, settling in and stripping the corpse clean, he finds that his own deathbed is defiled by the charwomen, who show no more respect or delicacy for the dead than he would have done. And, with the indelible idea in his mind that these individuals are representative of a different, inferior race of beings, (as opposed to "fellow travellers to the grave") he cannot help but believe that a blasphemous injustice is being done to him. This scene brings out all of the *Grande Guignol* in Dickens; his Joe and Mrs. Dilber are full of comic horror, as they go about their repulsive ways with a blithely noncommittal attitude:

"You were born to make your fortune," said Joe, "and you'll certainly do it."

"I certainly shan't hold my hand, when I can get anything in it by reaching out, for the sake of such a man as He was, I promise you, Joe," returned the woman coolly. "Don't drop that oil upon the blankets, now."

"His blankets?" asked Joe.

"Whose else's do you think?" replied the woman. "He isn't likely to take cold without 'em, I dare say."

"I hope he didn't die of anything catching? Eh?" said old Joe, stopping in his work, and looking up.

"Don't you be afraid of that," returned the woman. "I an't so fond of his company that I'd loiter about him for such things, if he did. Ah! you may look through that shirt till your eyes ache; but you won't find a hole in it, nor a threadbare place. It's the best he had, and a tine one too. They'd have wasted it, if it hadn't been for me."

"What do you call wasting of it?" asked old Joe.

"Putting it on him to be buried in, to be sure," replied the woman with a laugh. "Somebody was fool enough to do it, but I took it off again. If calico an't good enough for such a purpose, it isn't good enough for anything. It's quite as becoming to the body. He can't look uglier than he did in that one."

Scrooge listened to this dialogue in horror. As they sat grouped about their spoil, in the scanty light afforded by the old man's lamp, he viewed them with a detestation and disgust, which could hardly have been greater, though they were obscene demons, marketing with the corpse itself.

This is the book's darkest moment, and the series of scenarios that follow are the ones that ensure Scrooge's final conversion. And it *is* final; if it were not, then the very character of the book as a morality play would be defeated.

Indeed, in the final count, Scrooge's change of heart can be seen as purely attitudinal, not practical. He pledges to keep Christmas, and keep it well, for the rest of his days, and makes a token gesture toward Bob Cratchit, and the welfare of his family; but all of it seems a little superficial, and rather inconclusive. It is almost as though the *deus et machina* that had compelled Dickens to make Oliver Twist a long-lost descendant to the Brownlow clan was once more present, urging him to smother harsh social realities behind fumes of hot Christmas Punch. It is easy to imagine how well-to-do women of the time would have said of the author of the "*Carol* philosophy," "God bless him!" being, as it is, such a vague doctrine that, regardless, leaves a warm feeling in one's heart. And we should not, in the final count, blame Dickens for this fact, any more than we should any writer of popular literature, who, touching upon real social questions, finds he has no real answers. Doubtless, Dickens himself wished that he could dispel the horrors of his age with Tiny Tim's simple yet touching wish:

"God bless Us, Every one!"

3 Waltzes

by John Hawkins

''L'oiseau que tu croyais surprendre
Battit de l'aile et s'envola . . .''
-from Bizet's CARMEN

I. ASYLUM WALTZ

We have walked the wayward path
Until we have grown weary with the way;
Until our soles, and souls, are wayworn with the way,
And now we are wornout and wondering why.
So, we wait, wait, and wistfully watch the winter sky
Whose tapestry hangs there bleakly black, ominous,
And starry-cretaceous like the slate
Of some besmocked smirking physicist
With dark crepuscular eyes readying to wrinkle creation,
Creating curious crinkles and curlicues with his chalk libido,
And then the error, then the crisp snap of chalk snapping,
Then the pensive curse — the screech of fingernails
Scratching out the dusty face of chalk and slate:
The agony of error is the physicist's fate.
Did God err with us, or did He merely leave us half-erased —
Slouched on a barstool
Between me and you,
Chain-smoking Camels, quaffing Bloody Marys
A sterile disgust distorting His distorted face?

''You know, they claim his chalk is really sperm!
But it's true, so stop the stupid snickering.
He masturbates into test tubes, freezes the stuff,
Has it ready for his doctorate classes next day.
Do you suppose, then, the stars are merely waiting
For the universe's orgasm — but say the universe
is a physicist —
What to say then
About the hopes of men?
Is Halley's Comet merely seeking Halley's wife?
(What? That wench? Not on your life!)''

Yet, we have heard it said,
And have seen it in the hollow heads of the dead,
That beauty is in the I of the beholder . . .
What happened we wondered, wandering wearily
beneath a white sun —
They said: hot enough to fry an egg: they said that,
And when night came threw eggs in the direction of the stars,
But threw far short and grew forlorn — they said that
Eyes did not meet other eyes that night.

The way had been wonderful, together we'd had few wants:
You would lie by me nightly on the cool bleached-white sand,
Thigh on thigh, mouth on mouth, soul in soul, hand in hand;
Or waltzing with you with yippy-yahoos
Between the wapitis, around the wahoos,
Down the windy, winding, white-walled halls of the way's asylum;
Waltzing, whirling and swirling, down the twisting white-walled halls,
Winding and wending our way toward the end, toward the whiteness,

You and me, wearing our whitest, we were welded, winding toward the whiteness,
Bound and wafted by whorls of the way: the way,
Wanting the whirling whiteness, becoming the whiteness,
We were the whiteness. One and indivisible
Until the world woke us, whining its wornout whynots,
Wherefores, with its noisy newspaper voice;
And then, the winter night, the way, the choice
Faded, faded, and were gone.
So, we wait, wait, wistfully wondering why,
Until we ourselves fade with a gasp and a sigh.

"I admit that twice two makes four
Is an excellent thing,
But if we are to give everything its due,
Twice two makes five
Is sometimes a very charming thing too."
-Dostoyevsky, NOTES FROM UNDERGROUND

II. Son's Electric Kazoo Waltz

THE SYSTEM IS THE SOLUTION.
BELL, the next best thing to abultion.
"The Joy Of Sex," a bestseller,
no doubt to be found
around
any middleclass kitchen next to the cereal-box —
today Mother will stuff soybeaned-beef into prophylactics
for supper while she hums, mumbles, and murmurs —
perhaps wooing the icebox.
Lately she hardly ever talks
about anything but equality for dames —
she keeps a list in her brassiere of emancipated names
which she sputters,
while Pop, a traditional hero: that is, the usual breadwinner
with a malfunctioning, though stylish, "joie de vivre"
on Saturday mornings for five minutes after breakfast,
meekly mutters
as he butters
a cinnamon donut hole with a white plastic knife.

Pop's a nihilist,
Mom's a wile-ist —
they're into TA, est, esp, UFOs, soft rock, abortion,
TIME-LIFE,
TM, NAACP, gun control, sun control, TV violence, gay rights,
gray rights
CBS, PBS, Beverly Sills, prescribed pills, CETA,
Gestalt, non-smoking, quick bestsellers,
sex on alternate nights — and on Wednesday nights
there's a mandatory attendance for all progeny
as part of a pretraining sexuality course,
(credits offered) —
planned parenthood, the right to die, the right to live,
the right to fluctuate between the two,
group encounter, nuclear concerns,
PTA, IRS 1040, DNA, IBM, RCA, C&C, 7&7, VD,
and McDonald's after a good movie,
to name a few.
They're Aware, semi-Reborn, and can calmly cope
with any crisis together —
though they still occasionally curse the weather.
"Billions returned to dust,
A handful still discussed..."
Last week Mother smiled while weeding the garden —
it was actually more of a sneer than a smile,
but then it's been awhile...
Crisis! Mom weeded all but the weeds from the garden,
with that smile.
Pop never smiles, says a nihilist's not supposed to,
but I saw him smile in a mirror once
and when he saw me see he punched me in the head
and sent me to bed without being fed,
because in effect that is what a nihilist is supposed to do.

["Profound...! How lifelike...! Rationalnessnessness...!"]

Pop once placed a lifesize crucifix,
complete with a lifesize handcarved wood christ,
in a neighbor's cornfield just for kicks;
it completely failed to keep the crows away;
the neighbor's confounded to this day —
Pop's chuckle was all he had to say.
My sister says Pop did it because our neighbor is always
complaining
about the inevitable disruption and destruction
of the Collective Unconscious at Town Meetings,
(though the voters always disagree),
and because in effect that is what a nihilist's supposed to do:
no matter what you say or do a nihilist's opposed to you.

A friend writes: SEND BACK MY STUFF. P.S. YOU WERE
THE BEST GODDAMN FRIEND I EVER HAD.
I've written him since, but he won't answer.
Life's a prank, or, at best, melancholicly sad.

Sissy, my sister, hung herself in the attic last week.
Pop, seeking Schopenhauer, discovered her
with "World As Will" somehow bound to her hands.
Mother cried when Pop tried to bury Sissy in the garden:
"She was the family greenthumb," he explained.
Too many rocks there though —
so now she's buried beneath the Town graveyard's snow.
We often go there to throw
A fistful each of florist flowers on the snow.
Mom and Pop say the experience has honed their sense of
Awareness —
they can calmly cope with any crisis together.
Last Wednesday night
Pop and Mom demonstrated the uses of a feather.

I spend a great deal of time now in the attic.
I weep a great deal:
half from loneliness, half from being bereft.
Today I found a note my sister wrote and left
in a book of her favorite verse,
where she knew I'd look.
The note is strange but terse
(sometimes I'm so afraid, so afraid I'll forget how to feel)
it reads:
"When loving's no longer in one's power —
Best to die the quick death of a flower
Or one mocks life, love, as a slave to Hour."

...And when He saw what he had done
He gave His Mirror forty-one...

In the bar I was asked to show my ID,
But had none, thus the get lost kid!
Outside, beneath the cold alien stars, what gives?
What really gives?

THE WOK WALTZ

I.

Amid the din of a chinese restaurant kitchen—
The chromatic non-homophony of chinamen chanting
Childlike chanteys, or yammering ancient epithets
of the razy white philoplomed porter who beams back
surprise before twitching and waltzing,
Like St. Vitus, away from collision with an angry waitress
Rushing in with a submarine city on her tray—
An epileptic cry within the cacaphony
Of this epicycle dissolves into a familiar giggling
Of cash register ringing like the choke-on-a-joke
Liquored laughter of a thousand middling couples
In cheap cafes which ends in the simultaneous
Kiss-like clinking of two thousand crystal goblets
And chalices still stained from pushing the dishwasher
Who's from Hahvid too hahd into maliciousness:
"I want a love which does not contain
Monosodium glutamate,
And I...I want it before its too late..."

And so, the holographic slideshow begins.
Chin sings:
There is so much love in evil
And ecstasy in pain—
And the ideal we employ
Is the ideal we attain.

Chang refrains:
Ah Life—that's my baby!
My wife—I don't mean maybe...

The musician from the college shudders
At the sudden service-dish crescendo
While preparing another thirty gallons of tea.
Magenta duck sauce sits
Like a consumptive's mucous
In stacked stainless steel founts.
Texas rice, bloated, afloat with butts in cold brown tea,
Tossed toward the glutted drain.

Chin chants, lamentoso*:*
Before thirty their heads were a grey mass of smoke,
They were thirsty and yet were handed Coke
In neon chapels—
Or they chose to toke, then sit and joke
About Reality.
Before thirty their wills were broke.

Chang refrain:
O God, won'tcha help this man
Choose the right deodorant can?
It's choking him to think
Cause all his crevices stink.

Chin and Chang together (while goosing a waitress):
Down by the ol factory,
Where I gave my heart away,
The smells grown quite refractory—
More so everyday.

A thousand soggy fortune cookies, Irredeemable.
Unlike Green Stamps. Factory made.

Chin grins seductively:
Before thirty they wandered streets
With canes, crutches, and philosophical smirks.
They watched, sought, and saw much,
But looked longer than was necessary.
True: their ideas found certain depths,
But as individuals they lacked profundity.
Though their hearts trumpeted nobly,
The half-humble terror of violins had been called for.
Though their love was strong and faithful,
They were ignorant of reverence.
Though each boasted independence,
Few knew how to trust.
Though wise in searching themselves,
They would not believe what was there—
Or else could not break away.
Before thirty, they'd procreated
Generations of moral autism.
Chang refrains:
The disco lady
And the disco man
Are drivin me crazy
Along with Iran.

The Wind whispers: this will happen, again and again:
Your face, my face, both grooved with gravity.
The questioning, self-conscious, half-hug.
That kill me hunger in the kiss.
Mixing saliva, sharing
A moments deterioration, almost releasing
The one true, constipated empathy.
Amen. (sotto voce*)*

Chin drinks heavily. Chang refrains.

I am lost moments at a time amid these innuendoes.
Between the gaping and gapping of a pendulous door:
The roar and clatter of table-top chatter.
Solipstic lipstick on coffee-cup curves.
Pardon-me-*no*-thank-*you*-sir-*yes*-please-*de*light*ful,*
And could you leave a tip?
The constancy of dissonance.
The dissonance in constancy.
O Gott! Hilf diese Mann!
Oder, lich mein Ass!

No, I am not T.S. Eliot,
Nor was meant to be.
In the end am an island
Upon a bare proscenium
In mid-soliloquy—miming ineffables,
Outraged and impotent.

Göttermorgendämmerung

"Dawn of the Gods"

by Tom Kaplan-Maxfield

For a long time now, our style of consciousness has been dominated by a monotheistic, a monistic, fantasy. We have lived in the Christian era, the god of which is a jealous god, who will allow no other gods before him. Oneness, unity. Meaning reduced for the sake of clarity into a single definition. But the old gods are ever restless, the soul is multiple, imaginal, poetic, elusive, wide ranging. Thus must monotheism build barriers against this unclean onslaught. And it is apparent today, as we witness the convulsions of a tortured single godhead. Notice Jerry Falwell's chin, jutting and strong, a wall itself against the multiple sins of the world. Observe the strange contortions, the hypocrisies concerning the care of the poor, the waging of war, that monotheism is forced into.

Taken psychologically, monotheism points to literalism—which limits the imagination to the reduction of multiple truths to a single truth. Literalism makes us stop, think at last that we have it, have reached the end of the road, or at least narrowed that road to one straight and narrow one.

Now, literalism limits the imaginative activity of soul. Soul would have us psychologize our lives, see through events, imagine deeply, fantasize widely. Thus is multiple meaning made, existence deepened. So must we care for soul. This means, finally, a move from a monotheistic style of consciousness to a polytheistic one. Is this a religion? Not in the sense that the gods are believed in. Rather the gods, as organizing patterns of psychic experience, are imagined. And as imagined, quite deep and rich and meaningful. Polytheism, or a polytheistic consciousness, evades the monistic division of religion and psychology. Instead, we psychologize religion, and recognize gods in the soul. As imagined, the gods are not mere analogy, but rather metaphor, and living. "Everything we know and feel and every statement we make are all fantasy-based, that is, they derive from psychic images." So writes James Hillman, an archetypal psychologist, in his book, *Revisioning Psychology*. That is, gods are in everything we do or say. They are the imaginative organizers of the vast and complex psychic experience which is life.

Now polytheism does not set itself up in contention with monotheism—that itself would be to fall prey again to a monism—that is, dualism. Rather, polytheism circumvents this two-sided battle, attempts to psychologize monotheistic consciousness, so that it too is seen as one among many styles of consciousness. "Each style of consciousness regards the world in a self-consistent way, thereby creating world and mankind according

to its image. There are not a multiplicity of worlds and mankinds, yet there are many gods. Thus for the gods to create after their likenesses, they must be able to use the same world in many manners. creating styles of being and perception so that our one and only world may participate in a shifting world of many perspectives, at one moment mimetic to Zeus, and the next to Aphrodite or Ares. Or they may be all present at the same moment, and we see but one. As the same world can be a likeness of different Gods consciousness can be qualified in many forms." So writes Hillman.

Apollo and Dionysus contend in this paper, the former to teach by clarifying, the latter to persuade, to seduce in a welter of images, confused and as entangled as the bodies in a Bacchanalia. To imagine this way is to de-literalize life. We in the 20th century do not take the gods as literally existing, and that keeps us from becoming literal. To exist at all then is to have a metaphorical existence.

Let us begin by de-literalizing ourselves. I look like a man or a woman, but surely there is too much masculine, feminine, and neuter to me to classify in only one way. Find me the single thing you call the self; I will show you a thousand others in you equally as valid. Perhaps what is needed to see the 'I" in context, as it moves through the world. Then do we see the multiplicity which is us. But this again is a "context" fantasy, one that it nevertheless useful. Yet to be aware of this as fantasy is to avoid literalizing it, or to be literalized by it. Rather, it shifts, as metaphor.

Polytheism as a style of consciousness has a long history, but it leapfrogs. We see it most clearly in the ancient Greeks, and during the Renaissance. But it is happening today. There is a breakdown of monotheism. It is reaching a breaking point, when we are threatened by the Falwells, Hinckleys, and Mark David Chapmans of our society. They are prey to literalism, in living fantasies out on the streets, and we are too in our insistence that we do not understand, that they were always such nice boys. In school, we are tyrannized by professors who would beat style, that is, imagination and poetry, out of our papers, all in the cause of clarity, straightforwardness, and rationality. But, some things cannot be said in a scientific style.

But there is a breakdown. Our century's pluralism in the arts, its blurring of the edges of science, so that we speak now of "models" for existence, of charm and antimatter and quarks. Picasso mastered not one school, but many. Stravinsky began writing tonal music, then stretched it to its limits, later wrote so called "Neo-classical" music, and after Schoenberg's death turned to 12-tone music.

My point is this: pluralism in the arts indicates polytheism in the soul. But to the old monistic style of consciousness, this breakdown is a pejorative. To the simple-minded, this vast profusion of realities which is implied by monotheism, means nothing more than a vast confusion. If all things are possible, then God is dead, and things are meaningless by the fact of their sheer number. Everything is everything, there is only a vague proliferation.

But to imagine polytheistically is not to sacrifice clarity. This "radical relativism", as Hillman says, demands precision. Let us change what could be 'mere anarchy' to something else. Passionate intent can be something the best have. The responsibility is to recognize which god is present when and where. Ulysses could do it, but we cannot. Yet to recognize each god is to respond in the terms that that god demands. Apollo will never understand Hermes' lying—it seems dishonest to Apollo. Yet Hermes is following his own sort of logic—is consistent with himself, and is not disturbed by lying.

This is all no analogy for thinking—no concept, but rather a fantasy. To insist it is so is to miss it. If it is merely an analogy, a concept, then the lift is drained out of the fantasy. We must not deny that we live *in* ideas, as much as they do in us. We are, indeed, the stuff dreams are made on. It is to us to see through our activities, to deepen and give significance through soul, or the making of soul, which is imagining, seeing through.

AP "TERPSICHORE CUT IN · SIDEOUT" KILDOW '81

Now our age presents special problems for the appreciation, indeed even the recognition, of art. When a picture of a tomato soup can is called art, we must use other eyes than our fathers and mothers. What are we to do with Mondrian and Rothko, with the patterned splatterings of Pollock, or the delicate whispers of other worlds of Kildow? Warhol challenges us to see his common objects as art, Pollock to redefine pattern, Kildow beckons, though from a distance. Her thin, moving worlds nerve into otherness, and would shake apart the world we know. All this puts demands on us to keep up, to presuppose in apprehending, to follow. Art has become dehumanized, as Ortega Y Gasset taught us. Highly stylized, it is taken out of the natural realm, taken out of ego-consciousness alone, which by its oneness is also

monotheistic. We must remember to use art eyes to see these works as art, that the seeing is with the work, is a work itself. But this seeing is, hopefully, far ranging. We have many lenses, there are many gods. Good art is transparent, and lets us into this deliteralized state, this highly contemplative state, as Ortega said.

But to see art, to make art in our seeing, is to see a connection between the two. But this is imaginative, not reductive. Too long, though, have we sat in our classes, taking turns beating the life out of works of art, literature, painting, music. Too often and only are we little Sir Percys, ripping fair Isolde to shreds, doing our job so well, in getting at meaning, that we leave only desiccated shreds of flesh and bone. We are drunk with our success, and yet there is no soul here, and Pyrrhus merely nods over us. Oh, I am sick on this flesh. I insist, demand, that criticism be as imaginative as the work of art criticised. We must make the art in looking at it, must provide, "Those images that yet, fresh images beget," and nurture the works. They live or die in our hands.

And what then? If we make art in criticising it, where do we draw the line between the two? Certainly now the two activities are blurred, and that is well, for too long have they lived too far apart, two people in two towers, too far apart for the two to get to know one another, but close enough to see the faces. But through this blurring of distance, the two draw together, and each profits. Then our lives become more artful, and our art more life-ful.

There are gods in art as well as life. These are the vessels, the organizing fantasies of patterns. Thus when it is said that King Lear enacts the myth of Eros and Psyche, or when the same is said of Philip Marlowe in *The Long Goodbye*, this is not an analogy or a concept, but a psychic pattern. That is, non-limiting in its association, but offering an orientation, one no doubt of many, for the seeing of these works. But to use myth in this way is to aid in seeing through the works, to throw into relief actions in the works. In this way can a work "make sense" in a broader or deeper sense. Actions are now parts of larger and more significant actions within the works, and so the works are seen more significantly. Thus we need not be tied to old forms of criticism—ones basically monotheistic. Too often do they offer one extreme at the expense of others. The 19th century passionate involvement type is at least soulful in deepening its feel for the work considered, but finally sees art as realism and is humanistic in perspective. On the other hand, the scientific virtuosi of our age, the key-word critics and deconstructionists, often lose sight of the grand sweep, the larger feel that the 19th century was always so close to.

But a pattern, a context, a god who is a whole world, is large enough to take into account both of these.

Now polytheism means radical relativism, the seeing of things in context, in relation to one another. Might seeing be a word we can expand? Hans Kayser teaches us that, in addition to aesthetics, from the Greek 'to perceive', we need also to hear. The music of the spheres, as all music, is relations, and so needs akroasis, hearing. Thus to 'hear' a particular context, to recognize a particular god, is to use an akroastic as well as an aesthetic sense.

Schoenberg led the way to polytheism in music by freeing music from tonality—the subjugation of all tones to one main one. This is a sort of monotheism in music. Is it an accident that now there is widespread pluralism in music, and polytheistic atonality came to us at this same time? Now we are forced to hear notes in context, to use our akroastic sense. We do not hear one main note, but a whole series of notes, in context with always shifting notes. As with art, we must remember not to use the wrong ears to hear this music. Mozart ears will not do. But Mozart hearts will not do either. The poor composers! They write music, in this new and strange language, yet wonder that they and their music is not always loved, or not often loved, by the audience. But as this new language requires new ears to hear, it requires new hearts. Too often do composers want to be loved in the old language. To be loved as Beethoven was is fine, but one should not vainly seek this fleeting reaction. The romanticism of Beethoven is certainly different from that of Schoenberg. Take heart, you composers, hold fast to your beliefs, but expect payment in kind. Expect as hard and ambiguous a road from your hearers as you tread yourselves. Your hearers are with you, but they love you now in your own way, in a different way from the old way. As you hear in context, and expect the same from those that hear you, see and hear the new language of response.

But all of this is yet more worlds for imagining, for doing the work of soul making. Polytheism's motto is: More. James Hillman wrote that we see by means of ideas, and to see widely and deeply, we need ideas that are both wide and deep. So much of our art these days requires much courage, and much work. Literalism is the enemy, says Hillman. It makes us stop, makes us think we have it, have come to the end. A multiplicity is frightening and disorienting to a monistic consciousness. But we must remember to overcome ourselves, as Nietszche called on us to do, in each idea, in each way of living. This need not be only a heroic overcoming—that is again only one way—but seen as a journeying, a great wandering, this overcoming can be a soul work, like the knight errant, like the soul, wandering through this vale of dreams.

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Muse on the Launch Pad

by John Dumas

Fandom (which is what science fiction fans — SF'ers — call those activities related to the enjoyment of science fiction — SF) is at its most visible during a science fiction convention (con). A con is difficult to ignore since it combines the qualities of a party and a seige.

But fandom is older than cons. Fandom originated in the letter columns of the pulps (SF magazines, which existed from the late 1920's to mid 1940's). The columns gave fans a chance to respond to recent stories, and occasionally to other letters. Communication flourished, bitter rivalries formed, and fandom was born.

Of the pulps, only one — *Amazing* — survives to the current day. But even when the pulps were in their prime, fandom needed more. Opinions existed in greater volume than the letter columns could handle.

SF'ers tend to be, as a general rule, clever individuals (at least I think so, but *I* have a lack of detachment in my judgment). At some point in time buried deep in the Beginnings of Fandom (somewhen between 1926 and 1938) an SF'er had the idea of starting a magazine. Not any magazine, but one devoted entirely to the works and thoughts of the fans themselves. The fanzine was born.

The word *fanzine*, when stretched into a phrase, becomes *science fiction-fan operated magazine*. This, of course, explains little. But, unfortunately, the word *fanzine* cannot be defined further. The term is too general for such treatment.

Masiform-D is one of the older fanzines associated with Star Trek *fandom (cover from Masiform-D #10 by Beverly Zuk).*

Fanzine refers not to a single type of magazine, but to a broad class. There are three major types, each so different as to bear no resemblence to the others. The types are named (with the usual crypticness of a jargon) *clubzines, genzines,* and *apazines.*

The *clubzine* is easiest to explain. A clubzine is a fanzine operated by a club. The principal content of a clubzine is news. Some go beyond being a newsletter and include fiction, poetry and art.

Genzines are what most people associate with the word *fanzine* (if they associate anything at all). A genzine is operated by many of the same methods used in professional publication. All submissions of artwork and writing are sent to an editor (or a group of editors). Some are accepted, others rejected. Most genzines have no staff of writers.

A genzine differs from a professional magazine in two major aspects (besides being amateur). Firstly, most magazines contain non-fiction in addition to art, fiction and poetry. A genzine contains these and an editorial.

Most genzines contain no advertizing. Subscriptions and direct sales usually pay for production costs. Because of this, genzines tend to be more expensive than a professional magazine of the same size.

While all zines are paid for by readers, only genzines are actually sold. Both clubzines and apazines are distributed only to those connected the the organization which controls the fanzine. In *apazines*, this is further limited to only those who write for the fanzine.

Apazine (or *apa*'s) are beyond a doubt, the second strangest type of fanzine in existence. The strangest type is not much stranger. Apazine, when stretch (as done earlier to *fanzine*) yields *amateur press association science fiction-*

Woman, Warrior, Wife *was a one-shot featuring several stories dealing with women in SF (cover by Erin Jahr-Strom).*

Guardian *is a fanzine dealing with stories based on characters in* Star Trek *and* Star Wars *(cover from Guardian #3 by Nan Lewis).*

fan operated magazine.

An apa does not work as most magazines do. Apas operate with a membership controlling the magazine. The number of members can range from 10 to 100, with 20 being an average. One of these members is called the *Official Editor*. The Editor does no editing.

At regular intervals (each month, for example—although weekly or yearly apa's are possible) each member receives the current apa. The apa is comprised of several smaller sections called *zines* (a name which often adds to the confusion surrounding apas, since *zine* is often used as a shortened form of *fanzine*).

Each zine is separately titled (for example, the 36th issue of the monthly apazine *Tapadance* contains nine zines, each with its own title; "Lefter's Cramp," "Murphy's Law," "But the Levy Was Dry" and so on.

After receiving the apa, each member writes a new zine, including comments, replies and material unrelated to previous zines (well, not *each* member, most—perfection is unobtainable). These zines do not always bear the same title as their predecessors. "Lefter's Cramp #5," did follow "Lefter's Cramp #4," but "Passages" preceded "But the Levy Was Dry." There are no rules regarding titles within an apa.

After the zine is written, the member copies it and sends a package of copies to the editor. The editor collates the zines; building the new issue of the apa. The collated apa is sent to the members (and occasionally someone who is considering membership) and the cycle starts again.

While there are three major types of fanzines, there are nine minor types. Most of these are related in some way to a major type.

The *specialty-zine* is the most important of the minor types. This is because most genzines are specialty-zines. A specialty-zine is a fanzine with a common focus to all works. There is nothing unusual about this, most magazines have a focus to their works—a story suitable for *Playboy* is probably unacceptable to *Humpty Dumpty*.

It is the same with fanzines. One fanzine, *Thrust*, deals with the premise that two characters from the TV series *Star Trek*, Captain James Kirk and Mr. Spock were (or, will be, since the series was set in the 23rd century) lovers. Another uses works usually dealing with the same series, and which are mostly by residents of Maine (the name of this fanzine is *Maine'ly Trek*).

The *one-shot* is also related to the genzine. One-shots are fanzines created to exist without a second issue. The work in creating a one-shot is usually greater than usual. Sometimes, a one-shot cannot be followed because its theme is extremely topical. Not all one-shots remain as intended. *Maine'ly Trek* was planned as a one-shot. The fourth issue is in production.

Newszines resemble clubzines; they contain nothing but news. Standard contents of a newszine would be upcoming events (cons, for example) giving details of location, times, and (even more importantly) which famous people will be speaking. Newszines differ from clubzines by being connected to no club.

Letter-zines are like apa's, except the editor *does* edit (and is responsible for all copying). *Personal-zines* also bear a resemblance to apa's. A personal-zine is like the zine of an individual apa member (personal-zines lack the interchange of comments which give life to an apa).

The strangest type of fanzine is the *round-robin*. A round-robin resembles an apazine, since only members read it. But instead of making several copies of a zine, as in an apa, only the original is needed. A round-robin-zine is a stack of papers in a large envelope, sent from member to member in a cycle. Each time a member receives the packet, the top zine is removed and a new one is placed on the bottom. The problem with a round-robin is this; the more members, the longer the cycle.

All nine types have one thing in common. They do not exist as independent life forms. Someone must work for the fanzine to exist. The work involved may be relatively slight, as in an apa or a round-robin, or more complex as in the other types.

There is only one requirement for a round-robin. Members. Someone must find people who are willing to start the fanzine (all members work to find replacement for members who have left the fanzine).

An apa requires more work. Since the editor must mail the finished apa to all members, there must be dues to cover the costs (these vary with membership size and the frequency of mailings). Each member must also find a way to copy their zines. Most use copying machines, although carbon-copies are not unheard of.

Each of the other types requires work which is very much the same, and so will be discussed as a group. Keep in mind that any of this information applies to any amateur publication, not just those written by SF'ers. The editor of *Maine'ly Trek*, Mary Ann Drach, has heard of fanzines dealing with the

adventure series *Starsky and Hutch*, a show which never explored the problems of space-travel. The magazine in which this was printed was produced by methods similar to those below.

First announcements are made of the new fanzine's existence. In reply, submissions start to arrive (especially if writers and artists are given a theme—even more especially if friends who draw or write are asked.)

Shortly afterward, money is raised. This is done by subscription, the taking of advertisements and sometimes the searching of pockets. This does not apply to clubzines, which can rely on the club treasury for funding.

After stories and poems are received, they are judged by the editor. Those accepted are copied and sent to a fan who is illustrating. This is done throughout the fund-raising process until enough good material has been secured.

Once this has been done, the fanzine—like any other magazine—must be printed. The two main printing methods are mimeographing and offset printing. Both of these methods have their individual advantages and disadvantages.

The main advantage of a mimeographed zine is the low cost involved in producing it. Few copies of the fanzine need to be sold to cover costs. Unfortunately, the purple pages of a mimeographed fanzine never look as if they were worth the purchase price.

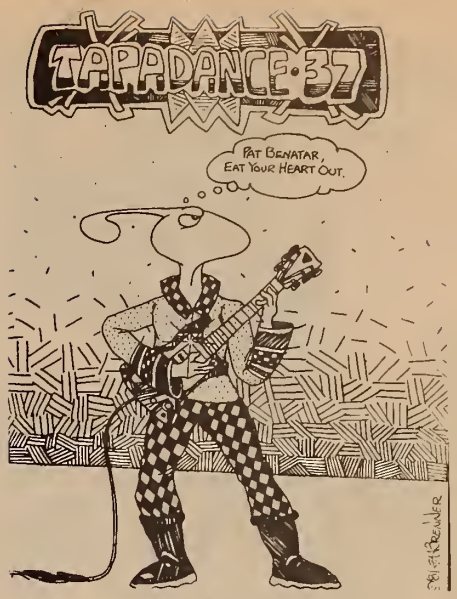
A fanzine done in offset looks professional (because offset is professional). It cannot be done by the editors of the fanzine (unless they happen to own a print shop). Offset allows the editors to choose from a wide variety of typefaces (bold and *italic*, for example). Offset is also expensive.

Once the fanzine is printed—by either method—work still remains. If it was mimeographed, it must also be stapled together. Offset is usually bound at the printers. The completed zine must also be mailed to subscribers.

But no fan-ed (fanzine editor) would print only enough copies to equal subscription (except in special cases—a Christmas issue of a regular zine). Fanzines are sold at cons. This helps pay for costs and introduces new readers to the zine. This is especially important if there is to be another issue.

Earlier in this article, the original purpose of fanzines was explained. This purpose is no longer true. Fanzines serve a new purpose; fandom has changed.

Those not acquainted with SF (if you call it "sci-fi," you probably can include yourself) seem to believe that the goal of each SF'er is to pilot a rocketship. For one part of fandom, this is indeed true.



Covers of the monthly apa, Tapadance, *are usually done by members. The cover to* Tapadance *#36 was drawn as a joke, but was actually used. The cover for #37, drawn by Wayne Brenner, was meant to be a cover.*

Maine[ly] Trek *was initially planned as a one-shot. It would not, however, die easily. Cover for* Maine[ly] Trek *by Lizette Leveille. Cover for* Maine[ly] Trek *–2 by Terry Lynch.*

But many SF'ers want to be writers. Not just any kind of writer, either; they want to write SF.

Modern fanzines (with the exception of the apazines and related types—the SF writer, Hal Clement, compared the early fanzines to these) exist to allow writers to write—in preparation for professional SF magazines. The same holds true for illustrators and editors. The fanzine is a place to practice their craft.

They also exist because of dissatisfaction. Shirley Maiewski of the Star Trek Welcommittee remarked that although the series *Star Trek* had only 79 episodes, there were at least 100 more in the mind of each viewer. *"What next?"* plays an important role in fanzine stories.

Another type of dissatisfaction can come from imagining "impossible stories," in which characters from two different works (or more) meet. "What if Dr. Who (from the BBC program of the same name) met Han Solo (of the *Star Wars* series)?" is the central premise of an actual fanzine story. Born before the cons, fanzines are still an important part of fandom.

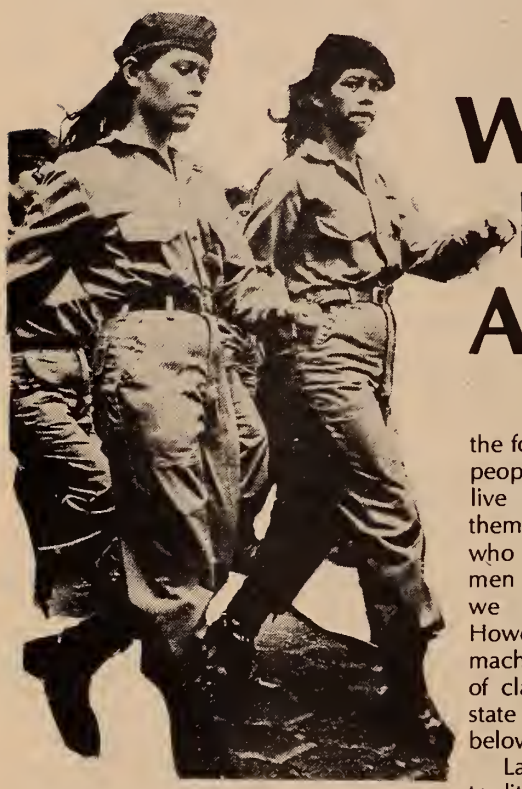
THIRD WORLD VOICE

The continual political awakening of the people in the third world has newly inspired great interest in many sectors of the US population and the world. Important political and economic battles fought by Cuba and Nicaragua in Latin America, Vietnam in Asia, Zimbabwe, Angola, Mozambique, as well as El Salvador, Guatemala, Eritrea, South Africa and others has created a comparatively large amount of information about the plight of these resisting nations.

However, because much of the information conveyed by western news agencies is biased, a need is present to tap all sources that can help create an understanding to the causes of the problems affecting these countries.

With this end in mind, *Wavelength* had initiated this section. *Third World Voice* seeks to provide alternative information on the third world and to promote awareness to the real causes of underdevelopment, oppression, and the struggle of these countries. We encourage participation and contributions from UMass students, especially those from Latin America, Africa and Asia. Cultural and artistic expressions are also welcomed. Your comments and suggestions are appreciated.

William Henriquez,
Third World Editor



WOMEN IN LATIN AMERICA

by Cynthia Alvillar

The women of Latin America have suffered a long and tortuous history of discrimination, abuse, rape and exploitation. So-called "machismo" defines the subordination and double exploitation of Latin American women. Domitila Churungara, a revolutionary Bolivian woman, describes machismo in the following way '...it's an attitude of people who think that women should live for housework without involving themselves in political questions, those who think that women are inferior to men in every way." This describes what we can call personal machismo. However, there exists institutional machismo which is created by a system of classes that maintains women in a state of subjugation, as described below.

Latin American women have been traditionally bound to the economy by work that has most often been a continuation of their role in the home. Work such as washing clothes, cooking, washing dishes, cleaning, caring for children, etc. are all considered "women's work" in Latin America. In her book *Let Me Speak*, Domitila Churungara narrates how Bolivian women are linked to the economy by way of complimentary tasks and services with the objective of making an income to complement the usual low wages of the rest of the working family members. This history of the Bolivian women could be the history of all working class women in Latin America, with the exception of Cuba and Nicaragua. These Latin American women enter jobs such as those mentioned above as well as jobs in agricultural labor, or serve where physical appearance is needed in bars, offices, and stores.

Women form part of the "industrial reserve army of labor" that fluctuates in the market of supply and demand. In this way women have been taken from the kitchens and put into textile factories, manufacturing, assembly, and agricultural labor where they are also discriminated against and receive lower salaries than men.

In many Latin American countries the female labor force constitutes more than 50 per cent of the total labor force. Of this total, their labor is distributed as follows: 17 per cent in agriculture, 20.2 per cent in industry, 59.5 per cent in ser-

vice industry. The fact that the percentage of women that participate in the industrial sector has increased is due to the fact that factory owners prefer female to male employees because they can demand more from them and still pay them less. The political backwardness of the traditional female, compounded by her insufficient organization and her social position have all enhanced the threat and vulnerability of her exploitation in previous decades.

Throughout Latin America, where multi-national companies flourish, the utilization of the female reserve army of labor means an increase in the surplus value created, which is followed by higher profits. However, women are now becoming politically aware and destroying the myth of the supposed "weaker sex."

The Latin American women has in recent years supplied massive participation to the overall political struggle. Through this experience she has come to understand that her problems are not individual ones but those that can only be solved by radically changing the system of dependent capitalism that oppresses her as it does her male counterpart. In the last few years feminist organizations in Latin America have increased tremendously as well as the participation of women in mass political organizations. These women find themselves fighting for their own particular gains, and also for the general objectives of the Latin American people.

The Latin American woman of today is found in struggle in the cities, in the countryside, and in the towns and mountains demanding equal pay for equal work, elimination of discrimination based on sex, industrialization and division of labor for domestic tasks, creation of day-care centers, creation of educational programs about the methods of birth control, and structural changes permitting women to be free of the double exploitation.

The participation of women in the revolutionary guerilla armies of Central America has dispelled the myth of the "weaker sex" forever. In Guatemala the participation of women as guerillas, decision-makers, and medical aids in the revolutionary movement is over 30 per cent. In El Salvador women make up more than 40 per cent of the guerillas of the FMLN and a woman named Ana Maria is the second in command of this revolutionary army.

In Nicaragua many women participated in the war against Somoza and today their participation in the revolutionary process is even greater. More than 40 per cent of all women over the age of sixteen participate in all areas of decision-making, advising the state via the Association of Nicaraguan Women (Luisa Amanda Espinosa), and by participating in the Centers of Sandinista Defense (CDS).

In Cuba, the passage to socialism signified absolute changes in the conditions of life and work for both men and women. However, this does not imply immediate solution to all the problems encountered by the women. Although socialism does not need to foment discrimination of any form, which is necessary in capitalism to secure privileges for marginal groups, there still exists beliefs and ideas that perpetuate discriminatory situations. However, the women in Cuba have contributed to the political, economic and social life in this country in a growing and consisten way. The participation of women has constituted one of the immediate objectives of the revolutionary government.

The rights of Cuban women can be found throughout the legislative codes which assure political equality for both sexes. In Cuba, there has been an attempt to eliminate the subjective factors that influence the role of women. This allows for women to be conscious of their rights and responsibilities and the necessity of their active participation in mass organizations. These levels of participation go hand in hand with the development of women's ability to clearly express, discuss, discern and concern herself with the objective problems of her country and also help form a creative and confident self-image.

Guerrillas in training.

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It is, however, necessary to point out that in Cuba there still persist problems that hinder the total liberation of women in relation to men. One of the documents of the Third Federation of Cuban Women point out that because of domestic responsibilities some administrators are reluctant to grant places in production or services to women.

In Cuba, the inheritance of the past is expressed in the high concentration of the female labor force in the traditional spheres of employment. Until 1979, women represented only 30 per cent of the active labor force and relatively few women had reached posts of responsibility as directors of factories or at other high levels. Apart from all these difficulties, it is obvious that the move in the Latin American socialist countries is toward surpassing the material and ideological obstacles that have oppressed women for centuries. These obstacles are not insurmountable; but rather circumstantial to a changing political-economic system. The massive participation of women in the Nicaraguan revolution and the present involvement of women in El Salvador promises new definitions for women in the new societies they are helping to create.

Cancun Summit: No help to the Third World

by William Henriquez

To most observers, Mexico's summit in Cancun which brought together 22 leaders of rich and poor nations last month, culminated in a great failure to achieve any of the proposed objectives. Those objectives were to resolve the problems of hunger and underdevelopment that plague the Third World. However, the meeting did not reach any firm conclusion; nor did it, at the very least, bring together any joint declaration from its participants.

Ronald Reagan, who had repeatedly stated that his aim in attending the conference was "to listen and to learn", defended his position that the only solution to problems faced by the Third World lay in the spontaneous development of capitalist markets and of foreign investments. In advocating this stand he eluded discussion of crucial topics at the meeting. Such topics included those referring to the high interest rates imposed by wealthy nations, namely the U.S. and the international banking institutions that dominate the economies of the Third World.

Reagan's vague generalizations about international economics were met with honest indifference from the other participants who observed his attitude to be lacking in even slight interest in confronting the obstacles to development in the Third World. The Indian Prime Minister for example, strongly attacked the theory of free market forces as applied to aid in the Third World. Indira Gandhi was quoted as saying: "The major producers are unwilling to give up the advantages of so-called free market forces and the opportunity to use food as a political weapon" (Le Monde, Oct. 24).

The poor countries (or South) of these North-South dialogues, which are led primarily by Mexico, Brazil and India focused on bringing about pressure to move discussions and resolutions concerning the debt and high interest rates of the Third World to the UN where each country has a vote and the developing countries hold a strong majority. Reagan, however, objected to this proposal, and instead pushed for any talks or voting to take place in the special institutions such as the International Monetary Fund (IMF) and World Bank where voting strength is based on funds contributed and therefore systematically maintains western control and effective U.S. veto power. Furthermore, Reagan proposed that further discussion of threatening issues such as rising prices of raw materials and new energy sources be dealt with on "a-case-by-case basis". Brazil's foreign minister rejected the case by case approach, adding that this idea "works for the rich because they can use free markets efficiently but poor nations lose out when supply and demand are given free reign."

Although many participants came to Cancun with evidently low expectations, some did have the hope that the U.S. President could be sensitized to the Third World tragedy. Asked at the end of the conference whether he had heard anything to change his thinking about foreign aid or how he could help the poor people of the world, Reagan had a simple answer: "no".

Mexican president, Lopez Portillo had said earlier that "it would be a pity and a tremendous waste if we limited ourselves to a mere exchange of views without cause, without purpose, without future." The result of Cancun 1981 was explained by Canadian Prime Minister Trudeau in his statement that "We failed, with no new organization created to deal with the problems, nor any agreement over what our next step should be; it was a meeting to tap our consciousness."

Even with the obvious deadlock that Cancun has wrought over the concrete problems of the Third World, there are still those who think the U.S. "aids" or is "aiding" countries of the Third World. Here are the words of Chilean foreign minister Gabriel Valdes as directed toward Richard Nixon in 1969: *"It is generally believed that our countries receive real financial aid. The figures prove the opposite. We maintain that Latin America is contributing to the financing of development in the United States and other industrialized countries. For Latin America, private investment has meant, and now means, that the sums taken out of our countries are several times higher than the amounts invested. Our potential capital is being reduced. The profits on investment grow and multiply not in our countries, but abroad. So-called aid, with all the well-knowns attached to it, means markets and further development for the developed countries, but it does not compensate for the sums which leave Latin America as a payment on external indebtedness or as profits produced by direct private investment. In a word, we know that Latin America gives more than it receives. It is not possible to base solidarity or even any stable or positive cooperation on such realities."*

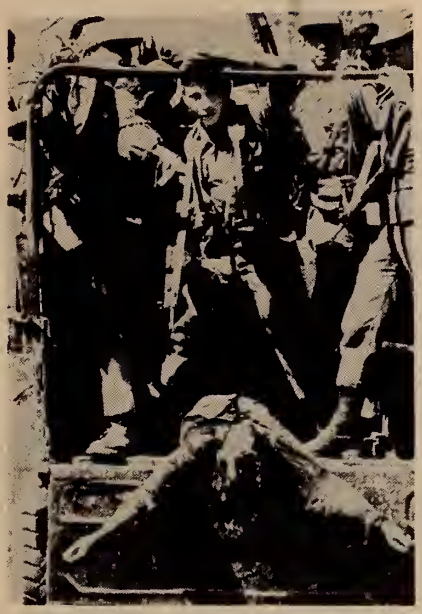
The affirmations of the ex-minister Valdez hold validity not only for Latin America but for all countries of the Third World subjected to the desires of the developed nations. Whether or not the Summit of Cancun has been a total failure, one thing remains true: The post war organizations of international trade such as the IMF and World Bank have driven the Third World into increasing poverty. There can be no solution to the tensions and conflicts that threaten international relations until there is a new economic order that promotes the integral development of all peoples and reduces the inequality between nations.

UPDATE: El Salvador

by William Henriquez

Of the most important events taking place in the Third World, the war in El Salvador takes precedence not only because this country's situation has gained worldwide attention, but also because the entire region of Central America will be affected by the outcome.

The general offensive of January 10, 1980 initiated by the forces of the Faribundo Marti Front for National Liberation (FMLN) marked a higher stage in the advancement of the revolutionary process. The results of the offensive demonstrated that the FMLN did not yet meet the necessary conditions to defeat an army that is well equipped, trained, and maintained by the U.S. However, the offensive also confirmed that the "regular" armed forces were not singularly capable of eliminating or substantially harming the political and military presence of the revolutionary forces.



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The optimistic predictions of the Reagan administration, which asserts that sophisticated arms, "new" anti-guerrilla tactics, military advisors, and millions of dollars (approximately $400 million to date) could eliminate the revolutionaries, have turned sour. These Reaganistic foresights stated that for the first half of 1981 El Salvador would pass through a stage of "pacification", with the holding of elections, and then move into the next stage of "normalization" in 1982.

The battles that have taken place since the general offensive of 1980 until the end of October of this year have demonstrated the capability of the FMLN to initiate and coordinate revolutionary action. This has surprised western forecasters who had offered different predictions and expectations. Meanwhile, the ruling junta in El Salvador faces growing contradictions internally on a daily basis. The most important contradiction is growing out of the pressure exerted by the ultra-right who are urging for a military government by suggesting a coup d'etat against their own leader, Duarte, and a cancellation of "elections" for an indefinite amount of time. The elections, notably Duarte's hope of consolidating his power, would also legitimize, to a certain extent, his government in the international sphere. The pressures of the ultra right have clearly resulted in the total militarization of the junta. Duarte has abandoned reforms his government promised as he has been forced to take a militaristic stance. This in itself has provoked divisions within the Christian Democratic Party which is already profoundly isolated for its stand on safeguarding as ultra-right oligarchy that has decided to physically eliminate any form of opposition.

The international outlook of the war in El Salvador is defined in the context of the growing conflicts in the entire region of Central America. The consolidation of the new revolutionary government in Nicaragua (affected by an economic crisis and U.S.-sponsored military offensives of the right) has created a state of insecurity among the right-wing military governments of this region. In Honduras, the government has decided to give military aid to the army of El Salvador. The military government of Guatemala (the richest and most strategically important of the territorial countries) has prepared for an armed attack against Nicaragua. In the middle of last August the three heads of state of Guatemala, Honduras, and El Salvador came together in Tegucigalap, where they decided (in the presence of U.S. advisors) to create a "rapid intervention force". Furthermore, there have been increased incursions of the Honduran army into Nicaraguan territory resulting in intensified conflict between the two countries. However, an important fact that puts the triumph of this right-wing alliance in doubt is that each of these countries has its own internal problems of armed and political opposition. In Guatemala, for example, battles between the army and guerilla forces are more and more frequent, with the latter gaining control of some territory.

Recently, a diplomatic initiative has taken place on the part of Mexico and France that was prepared by the two countries in the course of French foreign minister Claude Cheyson's trip to Central America last August. A joint statement was released to the world press stating that both countries recognized the FDR-FMLN as a true representative force of the people of El Salvador.

The joint Franco-Mexican affirmation represents, without a doubt, an important event as *Le Monde* justly noted: "to show in a explicit way the force of his convictions with relation to the Third World and the new orientation of his foreign policies, President Mitterand has taken the initiative that breaks with classical diplomacy." (*Le Monde*, August 20, 1981) This initiative, in effect, breaks the wall of silence that has come about in recent times in response to the tragedy of El Salvador and reaffirms the search for a negotiable settlement. This joint declaration creates a serious obstacle to the Reagan administration which has continuously defended the idea that the Salvadorean problem was a classic example of "Soviet-Cuban penetration" in the Third World.

The protests of Duarte and other rightist governments of Latin America reveal that rightist governments are facing the fact that each one of these countries has the potential seed for rebellion because of the deep rooted injustices and inequalities that exist in Latin America.

It wouldn't be correct to make predictions about the future of the war in El Salvador, but, the U.S., through Alexander Haig, has asserted that the Salvadoran situation has reached a "stalemate" between the guerillas and the government forces. Napolean Duarte has said he needed to double his army to win against the FMLN who are constantly growing in strength. A secret Defense Department study put U.S. assessments of a military victory by the ruling junta at less than 50 percent. A report in the *London Observer* (October 11, 1981) declared that casualities among El Salvador's armed forces are running at an annual rate of more than 10 percent. If that rate continues through 1981, the junta's army will have lost half the personnel it added after U.S. military assistance programs gave massive amounts of money and weapons to El Salvador.

Recent attacks and the destruction of key bridges have cost more than $20 million, according to Duarte, which makes the possiblity of defeating the revolutionaries more difficult. Only a direct intervention by the U.S. could change the situation in Central America. This however, would be a challenge to the whole of the Third World and to the population of North America.

Of Petrol Bombs and Tanks
An in Depth look at Northern Ireland

by Dennis Lordan

British peacekeepers

West Belfast is the battle zone, where a grotesque "peace line" of steel and concrete slashes through an eerie wilderness of shattered buildings, separating the modest neighborhoods of 'Prods' (Protestants) and 'Taigs' (a contemptuous term for Catholics). Sheltering among them, the terrorists of the Irish Republican Army and the Protestant Ulster Volunteer Force and Ulster Defense Association rekindle their bitter hatreds at the poisoned well of Irish history.

Half of Northern Ireland's Protestants are descendants of Scottish Presbyterians who were settled on confiscated Irish lands by King James I in 1609. James, a Scottish Protestant, ruled when England itself was ravaged by changing political and religious passions. The Scottish were loyal. The Irish, fighting for independence with military aid from Europe's Roman Catholic kingdoms, were a constant threat to England's security.

The north became a guerilla battleground, and the issues were not purely religion and politics but land, jobs and feeding families. Religion became the badge of both possessors and dispossessed. Northern Protestants guarded their land and power, excluding Catholics from the jobs that came with the industrial revolution. In 1914, when Britain began to debate home rule for Ireland, Protestants saw their power disappearing in a Parliament of Irish Catholics.

Today, life is no better. Many of the adult men have been lifted from the Catholic areas of Belfast and Derry and put into "concentration camp" internment centers. To avoid the punishment his family would receive if he did not sign a confession, the interred person submits to the forced confession of guilt. Those interred at Long Kesh, Hollywood and other prisons are considered criminals; the "Diplock" court system—a mockery of justice—disallows trial by a jury of one's peers, is the means by which I.R.A. members are convicted. In the summer of 1981, several interred Irish Prisoners of War began a hunger strike to force the British to give them political prisoner status.

To bring the attention of the world to their condition three-hundred and fifty prisoners went "on the blanket" and refused to eat. Member of Parliament, Bobby Sands, along with several other brave men, (Frank Hughes, Raymond McCreesh...) sacrificed their lives to bring international attention to bear upon the situation in Northern Ireland.

Although he is nineteen, Bobby Sands' younger brother, Sean feels much older from his war-weary life in Northern Ireland. After the modern day warrior's appearance at UMass/Boston in October of 1981, there was no way that anyone in the audience of some two hundred people could be unsympathetic of the struggle in Northern Ireland for the Provisional Army. Before Ireland was divided, the Republican Provisional Army fought to free herself of British imperialism. The following is an account of the Easter rising of 1916 in words of Sean Sands:

"There was a war in Ireland from 1916 to 1921 between the Irish people and Britain. The leaders formed the policy of the *Provisional* Government. That government was to be set up on behalf of the Irish people, so that Irish people could have their own self-determination without Britain, a foreign country, intervening in Irish affairs. The war was fought on behalf of the Irish people by such gallant bands of men as The Irish Republican Brotherhood and The Irish Republican Army, now known as a dirty word, as the I.R.A., because Britain has made it a dirty word. Yet in 1921, the British negotiated with the leaders of the

I.R.A. in the House of Parliament. And they said: 'Look, okay, you won the war and you beat us.' ...They threw the whole country of Ireland, north, south, east and west into an election....79 percent of the Irish people said that they wished to remain independent, and to set up a government in Dublin, in Ireland, without Britain intervening. That was the majority 79 percent. 21 percent said, "No." These wished to belong to part of the United Kingdom. These were simply settlers planted by the British Government, 200 years beforehand. These settlers were called Loyalist People. And we have Loyalist people in my country at this present day. They are born in Ireland, they are Irish, and they have every right to the land today. But they are being exploited by the British Government to hold on to a certain patch of land, that land being Northern Ireland, Northeastern Ireland, which takes up six regions of northeastern Ireland. Now let's remember northwestern Ireland is independent (Donegal), it's part of the Irish Republic. 79 percent of the people, the majority, wanted all of Ireland to be free. Britain, as usual, did not accept democracy, threw it out the window. They gerrymandered their own ideas and set up a false and artificial state of six counties. They set up a state in Ireland, and said

Sean Sands blesses a plastic bullet

that they had the right to belong *in* that part of Ireland. They said they had the right to occupy because that was the people's wish. But it wasn't because the majority had voted in the elections for a united country and that England should get totally out of the country. But England split the electorate by saying, 'this 21 percent wants us to stay here so forget about majorities, we set up our own majority, we set up our own state and we run the affairs of northeastern Ireland,' which was not the wish of the Irish people. In 1922, the Partition Act was drawn up and Northern Ireland was created and that's how it stands today. This is the basic fault in the problem. The root cause of the problem of whatever you want to call it: War, Violence, Troubles or whatever. Britain set it up. If she hadn't caused it, it wouldn't be like that today. But she chose to set it up and it stays like that today. Since then we've had nothing but strife and oppression, anxiety, pain and suffering. As it stands today in Northern Ireland, there are one-million Loyalist people who wish to remain British subjects and a half-million Nationalist Irish People who want to be part of an Irish 32-county Republic. The entire country united and free without England interfering."

The bloody lines of today's conflict were drawn when the Irish leaders of the Anglo-Irish war of 1916-1922 were denounced as traitors for abandoning the ideal of a united and independent Ireland by the Irish Republican Army. Bitter civil war was waged in the south and turned Belfast's Catholic ghettos in-

Weapons for the I.R.A.

Where does the I.R.A. get their weapons for their bellicose activity? Although there are plenty of weapons manufacturers who are eager to build guns for any and all revolutions, struggles, and armed conflicts; one place the I.R.A. finds support but *not* weapons is an American organization called Irish Northern Aid. Jane O'Brien is an active member of an UMass/Boston Irish consciousness raising group, Students for a United Ireland, which is affiliated with Irish Northern Aid and the Irish Prisoner of War Committee. She flatly denies any involvement that would serve the I.R.A. gunmen well:

"There have been all sorts of accusations running around, that Irish Northern Aid supplies the I.R.A. (with weaponry). It's *false*. For one thing, we barely have enough money to cover our own costs; most of our money goes to try to publicize the cause, to get flyers printed up and to get speakers as well as pay for them to go around the country. That's what the Irish Northern Aid does; that is, the Irish Prisoners of War Committee which is connected with Irish Northern Aid. Irish Northern Aid also sends money to the Green Cross. This is a Republican Welfare Organization, that gives money to the families of the men in Long Kesh and women in Armagh Women's Prison. You have to understand the conditions of these families, because their men have been "lifted," a lot of women and their children are living alone in facilities that are maybe three hundred years old, and in many of the poorer areas like the Markets and the Falls Road in Belfast, there's no plumbing. The average family, that is, a woman with dependent children, maybe four, five, six or more children; the average monthly income of these families is equivalent to about *$70.00* dollars a month. That's what these people are living on. The conditions are worse than any ghetto in the United States. That is where the money is going.

"Our books are checked over by the U.S. Government every three months; specifically for that reason, because they are afraid of gun running. The money is transferred from an American Bank to the Green Cross account which is in a British Bank, which is then checked over by the Northern Ireland Office, before they are allowed to use the money. Most of the weapons used by the I.R.A. are home made, petrol bombs and the like. For our organization to buy weapons for the I.R.A. would be beyond our means. As it is, the I.R.A. are a rag-tag, ill-equipped guerilla force."

to a battleground as well.

There is a very modern cause to today's violence. Northern Catholics—and moderate Protestants—began a civil-rights campaign to overturn policies and laws that had kept them powerless and poor. Peaceful street protests turned into riots in 1969 and no amount of bloodshed seems likely to quench them. Unemployment is more than 15 percent—nearly double that of Britain—and ranges above 30 per cent among males in Catholic ghettos. The "troubles" have cost thousands of jobs. And in Belfast, violence and intimidation have forced thousands of working-class Catholics and Protestants to leave their homes in one of Europe's largest refugee movements since World War II.

"*No Surrender!*" identifies the loyalist Protestant majority, which clings stubbornly to union with Britain and swears never to accept union with the Catholic-dominated Irish Republic to the south.

"*Brits out!*" is the battle cry of the Provisional I.R.A., or Provos, and its political wing, Sinn Fein, which forecast unending violence until British troops and government are withdrawn, leaving the island's inhabitants to sort things out themselves. While this reflects a profound hope to some, most fear it would bring immediate civil war. Nevertheless, the Irish government has steadfastly maintained that only a British initiative to withdraw its guarantee of continuing union with Northern Ireland can end the stalemate and force a gradual linking of north and south into a federated state or a true republic.

Although supporting Protestant intransigence has become an expensive luxury for Britain's beleaguered economy, which subsidizes Northern Ireland to the tune of 1.4 billion dollars a year, loyalist industries in Ulster netted 4 billion pounds in 1974. The Socialist Irish Republican Army seeks nationalization of the industries of the sectarian Protestant loyalists.

"Vandalism—it's like a monster here," says a mother of two from the Turf Lodge ghetto of Belfast. "I've been flooded out by kids stealing the pipes to sell. Three babies next door got the dysentery because of it. The hoods have taken over. They hijack *our* [Catholic] vans, *our* shops. In the beginning it was all *our* cause, *our* country, but I don't believe in it any more. Women take the brunt of it—they're our kids that are out on the streets, and we not knowing what trouble they're in. It's hard to take sides in a vicious circle."

Part of that circle are the British soldiers who patrol the neighborhoods, making frequent searches for terrorist suspects and weapons. They were greeted as protectors in 1969, but having suffered 442 killed and 3,600 wounded in I.R.A. attacks, they often react like combat troops in an enemy land. Recruits into the British Army know, however, that a six month stay in Northern Ireland is mandatory duty for them.

"The terrorists have killed 130 police officers and wounded 3,750 in the past 12 years," says Chief Inspector Basil Elliott, deputy commandant of the Royal Ulster Constabulary (RUC). Today, the RUC's 7,000 professionals are slowly living down the debacle of 1969, when a small and largely rural police force crumbled in exhaustion and anger under attacks from Catholic and Protestant mobs, and poorly trained reservists became participants in riots they were sent to control. During these riots, which occured in August 1969, Protestant mobs burned dozens of Catholic homes, forcing hundreds of panic-stricken families to flee. The riots ignited a vicious war of terror bombing assassination in 12 years has killed more than 2,000 men, women, and children, injured more than 17,000, and cost about a billion dollars in property damage. Some 8,000 people have been jailed for terrorist crimes under

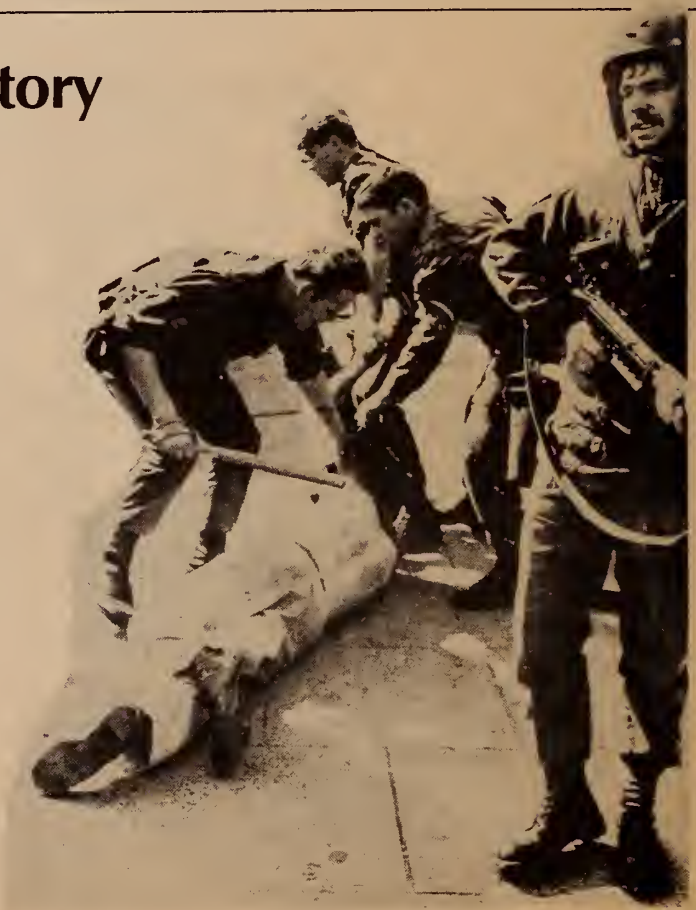
Irish History

Many historians believe that the Greeks, the Phoenicians, and the Libyans were the first to sail to Ireland. Others claim that possibly her first inhabitants crossed the channel between Ireland and Scotland from the land named for the people whom the Romans called the Scoti, Scotland. Millenia before St. Patrick labored to convert Ireland to Christianity in the fifth century, pagan objects of stone had risen—dolmens and circles from 3000 B.C., hill forts built around the time of Christ and used ever after.

The Middle Ages may be said to have begun with the arrival of Irish monks at Charlemagne's court, two hundred years after St. Patrick's death. Monasteries cover the land where once there were Gaelic tribes of pantheistic religious beliefs. Irish monks went out to France, Germany, Switzerland and beyond, where they founded monasteries which kept the learning of Rome alive.

The Vikings gained victories over the Christian world of St. Patrick in 795 A.D. Ireland lay prone for two hundred years to Viking raiding ships, and to this day Irish treasure sits upon Scandinavian soil. Many Norsemen-Vikings had come to stay and created what had not existed before, the town: Dublin, Wicklow, Arklow, Wexford, Cork and Limerick; all Viking towns.

Three hundred and thirty years later, in 1014 A.D., the Scandinavian allies fought the Great Irish High King Brian Boru at Clontarf north of Dublin. Boru overcame his enemies but perished just after the battle.



emergency laws that suspend many of Britain's most precious civil rights.

According to the Irish Northern Aid-Irish Prisoners of War Committee, the rulers of England have always proclaimed their inherent decency. But British imperial policy has always lacked both decency and compassion, due to technological innovation of an advanced nature at the hands of a consumer economy which is creating considerable effluviums of a poisonious persuasion, found in acid rain, nuclear waste, industrial incidentals, and chlorofluorocarbons which are destroying the ozone. The natural resources have been depleted and the soul-destroying alienation of the 'scientifically' managed production line, along with the unemployment resulting from automation has created a race of highly disturbed individuals who wish to remain the privileged class while the environment lasts. The dependency and exploitation of the Third World is confirmed and reinforced by the development of advanced technology. Science can work for the further enhancement of life but a powerful weapon it is for those who can control it. The only "decent" thing the Brits have done is use the new technology of repression called "graduated response" in conflict situations. Uncontrollable situations may be able to be held in check by the "graduated response" without resort to more dramatically repressive measures (like the 'gallant' British paratroopers who opened fire on Catholic demonstrators protesting in Londonderry against the internment without trial, of hundreds of terrorist suspects; and killed thirteen people. Throughout the north, this repressive measure, escalated rioting. The seat of city government, the Guildhall, was bombed and military roadblocks made Londonderry a city under siege. These politically disastrous measures caused The Bloody Sunday of 1972 and other days of sacrifice. Riot control technology is designed such that a riot ends with an appropriate amount of punishment, to discourage the demonstrators from further demonstrations, and to frighten the local population but not so much as will lead to widespread adverse publicity. As the fear of a technique is lost by the demonstrators and public opinion, shaped by the press, "accepts" it, so more powerful techniques can and will be brought in. An escalation from baton charges to water cannon to CS gas to rubber bullets is the "graduated response" of the British forces to the "troubles."

Rona M. Fields, a psychologist specializing in the traumas of the oppressed, describes in her latest book *Society Under Siege* an Ulster panorama of social and political repression against the Catholic poor so shocking in magnitude that she called it "psychological genocide," with the aim of eliminating "the unique characteristics of a population group." Published in England in 1973, it was later recalled amid reports of British government interference. Fifteen thousand copies had been published by Penguin and were in the process of being routinely distributed and advertised when the book was suddenly recalled. When Dr. Fields inquired of the publisher, she was told that the copies had been recalled for "corrections of errors of fact, spelling and grammar." Later on she found out that all fifteen thousand copies had been shredded. Temple University Press published an expanded version in 1978, under the title *Society Under Siege*. The book is based on Fields' clinical studies of adults and children suffering from repression and torture under the British rule in Northern Ireland. Interrogation by the Royal Ulster Constabulatory (R.U.C.) of three hundred people was studied by Dr. Fields and she said that 60 per cent evidenced some sort of organic brain damage from confession-seeking interrogation techniques that included being hooded and then beaten on the head and subjected to high-decibel electronic noises.

Since August of 1969, the British

The destinies of the Irish and English were fated to clash, when an Irish Chieftan named Tiernan O'Rourke lost his kingdom and his queen to Dermont MacMurrough. O'Rourke sought revenge and conquered MacMurrough even though his queen returned to him. MacMurrough eluded O'Rourke and escaped to England where Henry II, the French speaking King of England, gave MacMurrough permission to enlist the services of the Norman leaders of Wales. MacMurrough offered his daughter's hand and control of the kingdom as reward. The most powerful Norman Chieftain, Richard Fitz-Gilbert de Clare, agreed to help re-gain Dermont MacMurrough's Irish throne. The countryside Irish and the Norse of the towns resisted at Wexford (a major Viking trading center which was captured by the Anglo-Normans in 1169) and at Baginbun ("At the creek of Baginbun, Ireland was lost and won.") The Normans had invaded and were determined to stay, which was the beginning of the Anglo occupation of Ireland.

The new lords of Ireland nurtured the village and church of tilled farm and abbey into a new civilization. In 1171, Henry II came and secured the submission of all to the crown of England. At Maynooth, Trim, Carrickfergus and Dublin, and at a dozen other places Norman castles rose as bastions of colonial authority. New towns like Galway sprang up. However, the Gaelic Irish were never quiet, the MacCarthys and O'Donnells won victories, but what defeated the Normans in the end was the culture itself. In time, the would-be conquerors became "more Irish than the Irish themselves."

The foothold of the English colonial power was never lost in Gaelic Ireland. Although there were many gallant and bloody battles, the Gaels were never able to completely drive them out. The fight goes on today. There was a tablet erected in 1969 to commemorate the Norman invasion at Baginbun. Within a week, the tablet was broken—a symbolic reaction to the imperial sins of ancient history. The struggle continues: a bombing in London in reaction to a murder on the streets of Derry or Belfast.

have taken the lives of over 1500 innocent un-armed men, women and children; they have wounded and scarred for life thousands; they have thrown 2600 men into a concentration camp; and tortured, brutalized and degraded hundreds of Irish P.O.W.s. Some of the principal methods of torture used in Holywood in Belfast and Girdwood barracks in Northern Ireland include:

1. Placing a man in "search position," single finger of each hand to the wall, legs well apart and well back, on the toes, knees bent, for prolonged periods.
2. Heavy punching to the pit of the stomach to a man in "search position."
3. Beating with batons on the kidneys and on the privates of a man in "search position."
4. Banging the head against the wall.
5. Hand squeezing of the testicles.
6. Insertion of instruments into the anal passage.
7. Kicking on the knees and shins.
8. Electric shocks given by use of a machine.
9. Urinating on prisoners.
10. Psychological tortures:
    a) Russian roulette.
    b) Firing blanks.
    c) Beating men in darkness.
    d) Blindfolding.
    e) Assailants using stocking masks.
    f) Wearing surgical dress.
    g) Staring at white perforated wall in small cubicle.
    h) Use of amphetamine drugs.
    i) Prisoners threatened, threats to families, bribes offered, false confessions used.

In Belfast, the search for peace goes on

The Special Powers Act of 1922 was designed to break the resistance of English dominance in the six northern counties of Ireland. To men who are free or who yearn to be free, the following provisions of the Act are particularly oppressive:

a) enter and search homes without warrants;
b) deny claim to trial by jury;
c) arrest persons the authorities desire to examine as witnesses, forcibly detain them and compel them to answer questions under penalties, even if the answers incriminate them;
d) prohibit the holding of an inquest after a prisoner's death;
e) prohibit the circulation of any newspaper;
f) arrest a person who does anything which the authorities would consider was "calculated to be prejudicial to the preservation of peace or maintenance of order in Northern Ireland and not specifically provided for in the regulations." Indiscriminate arrests, almost exclusively of Irish Nationalists, long detention in substandard internment camps, brutal and systematic torture, and rigged convictions have served to discredit and dishonor the concept of British justice from which our own American system was derived.

The writing on the wall in a Belfast ghetto

The I.R.A. depends on the functioning of the Right Reverend Ian Paisley to stir-up the Orange Order against the Catholics in Ulster. The embittered and outraged Catholics turn to the I.R.A. for revenge. It would seem that Paisley is being paid by the I.R.A. in some bizarre political back-scratching game to keep the "troubles" brewing. What else could explain Paisley's anti-papist, fire and brimstone rage which would make Oliver Cromwell rise up from the grave and shout for self-righteous joy? Paisley acts as a cog in the political machinery of Northern Ireland, as an instigator of mayhem. Protection in the form of an

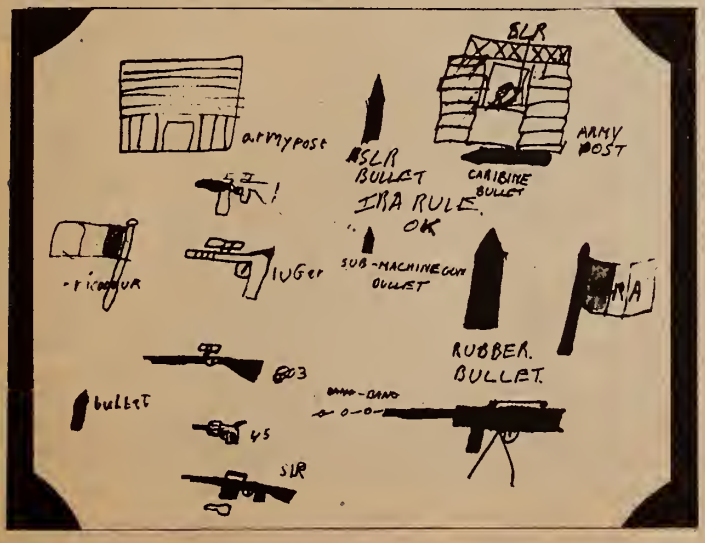
I.R.A. card or a Protestant U.D.A. (Ulster Defense Assoc.) card gains entrance into the Mafia-like pub world of payoffs, and the group warmth found in the anticipation of future bloodshed. The I.R.A., as a belligerent family of people, owe their existence to nothing-heads like Paisley, who poo-poo's the Catholic popery and the horror of the 'blown-up' life with the I.R.A.; which excites the equally bellicose blood of the Orangemen.

Why "Orangemen?" Not because they dye their hair orange or anything fashionable like that. In 1689, the Dutch William of Orange, in the name of the English crown, came to Londonderry with a band of 32,000 mercenary soldiers from Holland. Germany, and Austria defeated James II and a Catholic French-Irish force of 21,000. The victorious Scotch Protestants settled Ireland, primarily in Ulster, laying claim to the land belonging to the Catholic natives. Thus the stage has been set for socio-economic imbalance; the resolution of which seems far away indeed.

In conclusion, gratitude is sent along to the April 1981 issue of National Geographic for aiding in the historical research of this article. It contains many informative viewpoints and many wonderful photographs of Ireland. Leon Uris' book *Trinity* conveys the situation in a personal context and is well worth reading for the full picture. One gets the full impact of the problem from the perspective of many characters.

Finally, a film put together by Arthur McCrag in 1980, called "The Patriot Game," documents an in-depth look from the Republican perspective of why violence continues. This black and white film shows an impassioned plea for the I.R.A.'s cause. The violence and destruction grinds at the nerves with a completely depressing effect and leaves you feeling sympathetic for the I.R.A., yet helpless to give any aid in the further destructive attitude of both sides.

Northern Irish children draw life's grim realities.



The final scene of this movie depicts a public drinking house full of Catholic patrons listening to a protest song played by a folk band. The tune is picked up by the crowd when three British soldiers stroll into the pub. The soldiers are given dirisive but not contemptible looks as they walk about looking for I.R.A. members or whomever. The protest song continues with great vigor while the Brits look for any suspicious activity. They eventually make their way to the door where they smile and wave in the direction of the camera. A ray of hope perhaps, that tolerant attitudes can prevail in the face of animosity? Time will tell. What can be done to quell the fires of vengeance for the spilt blood of an 800 year old struggle? The vile river of violent death floats the bodies of all the saints and martyrs sacrificed to the cause of profit and loss, along to the judgment of the deep salt sea.

IS THE VIOLENCE OF THE IRA JUSTIFIED?

Yes

Brian Kelly

My first reaction, when asked if I would write this article, was to ask why it would fall upon an IRA supporter to justify "IRA violence." Why, in a debate on the war in Ireland, are the actions of the IRA singled out as requiring justification? Aside from the obvious political bias that this framework imposes, it also glosses over the reality of the situation. The fact is that the majority of civilian deaths in Northern Ireland since 1969 have been the work of the combined forces of the British Army, the Royal Ulster Constabulary and the various *legal* loyalist paramilitary organizations and *not* the IRA. Therefore, it seems to me that a far more important question — one which gets to the *source* of the problem — would be "Is the Violence of the British Government Justified?"

I personally have no qualms about supporting the right of the Irish people to resist British occupation — by any means they deem necessary — so in opening up this way I'm not trying to evade the question. But it does seem to me that for too long now the media has been peddling a number of myths about the war in Ireland. It has taken what is essentially a political conflict and dressed it up in religious garb. It has taken a war with a definite, rational historical explanation and made it out to be an irrational feud between rival religious lunatics. The

No

John Hawkins

Terrorists are, at best, intellectual criminals and, at worst, savage anarchists who hold human life in low esteem. To support terrorism is to support the premeditated murder of reason and sanity. Americans generally abhor terrorism — an abhorence that may have culminated in the Irani hostage-taking of November 1979. But history too, as usual, reminds us of the effects of complacency toward terrorism. The Nazis started out as terrorists, murdering and sabotaging, and eventually driving Hindenburg to his grave — only to replace him with a happy Hitler, World War II, and the "putting to sleep" of six million human being Jews. Poor ol' history — she's tried time and time again to teach us her lessons. Who'd have ever thought terrorism would become such an international past-time — rivalled only by the fascination for Rubik's Cube and 'Lite Beer from Miller' commercials? Night after night we are presented with the latest decapitations and dismemberments of those lusty international terrorists, which include: the Baeder-Meinhof Gang, the neo-kamikaze Japanese terrorists, the Red Army, the PLO, the El Salvadorian Army, Colonel Khadafy's secret agents, and our own Weathermen — the list goes on and on, as does the list of those these terrorists have murdered and maimed with their bombs and high-powered rifles. Why then does it seem that Americans are generally sym-

conclusion they would like us to draw from this, of course, is that the British Army are some sort of "sane", impartial refereeing force and the IRA... well, just think up a few gory adjectives and put them before words like "terrorists", "gangsters" or "murderers."

Despite the hypocritical rantings of journalists, however, and despite all the articulate chatter from among the ranks of aloof historians, truth and reality have a powerful knack for prevailing. There is a common whine from this crowd that if only the Irish would forget their history and learn to "forgive and forget", then the whole mess would be solved. As if it were so simple. Even if it were possible to black out 800 years of history, there is plenty going on at the moment to give nationalists good reason to reject the British Government and all the trappings of British rule in Ireland. The fact is that all the "talk" about British oppression — what the aloof crowd might dismiss as rhetoric — has a firm basis in current reality.

It has become common practice these days for rulers around the world to slap the label "terrorist" on any organized opposition that they perceive as a threat to their power and privilege. And when it is the people of power and privilege who control the media, selling the "terrorist scare" to people is not very difficult. Over the last twelve years, the British Government has done an expert job of selling us the idea that the "problem" in Ireland is IRA "terrorism." It follows from this that whatever actions the British Army engages in — from the monitoring of nationalist communities to torture and assasination — are therefore justified.

The real "problem" in Ireland is British imperialism; the real terrorists either walk the streets in British Army combat gear or pull strings from London. The entire system of British rule in Ireland was founded on violence; the only way it has been maintained down through the years is through violence and utter disregard for human life.

As a central part of its overall colonial policy in Ireland, Britain established the "Ulster Plantation" in the late 17th century. The native Irish, who were mainly Catholics, were driven from their lands and settlers from Scotland and England — for the most part, Protestants — became the new landowners. It was this act of violence which introduced religious sectarianism into Ireland and made religion a political issue; thus it was the British Government which laid the foundation for the present conflict.

Protestant privilege was maintained in Ulster through a whole system of discriminatory and oppressive measures directed against the nationalist population. Protestant bigotry was encouraged. In 1921, Ireland was partitioned against the democratically-expressed wishes of the Irish people and this bigotry was institutionalized in the Northern Ireland state. Catholics were discriminated against in housing and employment; they were confined to

pathetic, or worse, apathetic toward Northern Ireland's terrorist faction — the Irish Republican Army? Somehow we have overlooked the fact that the IRA has eagerly "taken responsibility" for blowing apart the heads, limbs, and torsi of human beings who started out, at least, not altogether unlike ourselves. Well, perhaps in a world in which The Bomb continues to flourish presupposes the cheapness of human life. In such a world, at such a time, perhaps terrorism is simply a way of life. It is really not all that surprising that as terrorism and assassinations and minute-to-minute violence have become so commonplace that the fear of nuclear holocaust has also exploded upon the brink of human consciousness. Somehow there seems a correlation between the fear of The Bomb and the rise in global terrorism.

There exists in the world today a growing collective frenzy that is intrinsically linked to the incredibly rapid advance of technology. The whole world is being left behind by her very own inventions and discoveries. The human race is unilaterally having its myths, religions, common convictions, and beliefs — all those illusory elements of mind which bring us no closer to truth, but which serve as the symbolic guardians of our faith and hope for human life — all of this is being rendered impotent by our growing knowledge of what makes life tick. Communications satelites and televisions have demystified the cultures of the world and have robbed us in the process of the vicarious experience, the wonder and mystery of other peoples and places. What we imagine about the world can now be discredited by flipping a channel. The experience of human being has become secondary to the realization of knowledge and technology. Our dreams and nightmares have become realized, there is less and less we need imagine — reality has staged a coup. Human being with its myths and magic has become superfluous and dispensible. We have discovered that our faith in a God can be scientifically discredited, and, flipping the channel once more, we are told that we are very likely not the only beings in the universe, that through the laws of probability there exists out there in infinite space — thanks to a more kindly arrangement of stars and planets — a race of beings, though light years away, who represent a great improvement over the human race. Verily, we are for the first time in our history as a race truly alone — and our knowledge sheds no tears for us. Stripped of our cultural illusions, we have been left in the dark and cold to die of exposure. We have literally become the cogs — the extensions — of our own machines, the components of our own computers, the slaves to our own knowledge.

In this context, terrorism is really no great surprise, though not, thereby, excused. In fact it is the actions of terrorist groups like the IRA which exemplify the extent to which human life has become cheap and disposable. Though they hide behind a shroud of political ideology (what group doesn't these days?) and justify their murders of those who oppose them,

certain areas in the major cities and to poor land in the rural areas; the civil service, courts and police force were almost entirely Protestant; electoral boundaries were rigged and voting rights were restricted to prevent Catholics from gaining political power; repressive laws were enacted against nationalists. Northern Ireland was, in the words of its first Prime Minister, "a Protestant state for a Protestant people."

In 1969, Catholics in the north took to the streets to demand basic civil rights. Inspired in part by the Black civil rights movement in the USA, they sought to win basic reforms through non-violent street protests. Again it was the Government that introduced violence: Marchers were attacked by the police and loyalist bigots. In August 1969, police in Derry led an attack on the Bogside, a nationalist ghetto. For three days and nights the people of Bogside held off the attack. Angered by this, police in Belfast attacked Catholic housing estates. In one night, 13 people were killed and over 500 nationalist families were burned out of their homes.

"Out of the Ashes of 1969 Arose the Provos"; this popular wall slogan reveals a lot about the emergence of the Provisional IRA as a political force. In the wake of the destruction and violence of August 1969, the nationalist people in the north of Ireland began to organize their own self-defense organizations. The Provisional IRA was formed as a *reaction* to the official, institutionalized terrorism of the Northern Ireland state.

In stepped Britain, ostensibly to protect the nationalist population. But common sense would tell us otherwise. For 50 years prior to this, while Catholics were being treated as second class citizens and being terrorized by a loyalist police force, Britain stood by unmoved. The fact is that Britain was quite content to let the "Orange State" carry on in its grinding down of the nationalist population. The difference in 1969 was that Catholics had gotten up off their knees and were fighting back. The struggle for civil rights had become a struggle against the Northern Ireland state. And despite the rhetoric bellowing out from Westminster, the reason British troops were sent into the north in 1969 was to defend the Orange state. That meant getting Catholics to go back down on their knees. This has not happened; and it is clear today that British strategy in Ulster has been, and continues to be, a colossal failure.

Why? Because the nationalist people in the north of Ireland — far from being beaten by the Brits — have refused over and over again to give in. The mighty British Empire has hurled everything in its arsenal: military occupation, daily harrassment, repressive legislation, military censorship, internment without charge or trial, assassination, torture and the H-Blocks. But in the face of it all, the nationalist people remain confident and determined.

continued

as well as their murders of themselves, with references to their war with British authority, they remain no less murderers — and of the first-degree. They are savages of a technological world rapidly going mad and artful manipulators of human sentiment. When disassembling their enemies with bombs turned world-wide sentiment against them, the IRA began murdering themselves — for what could be more poignant than sacrificing one's own life to demonstrate one's loyalty to a "cause?" After all, 'the means justifies the end.' But what is the IRA's end? Apparently it is to heave British authority out of Northern Ireland on her regal duff and to re-unify all of Ireland — North and South. Naturally, giving Britain the boot strikes a sympathetic chord with Americans, but ours was a full-scale rebellion, while in Northern Ireland the alleged ideology of the IRA represents a minority revolt. For the majority of Northern Ireland's people realize that in giving Britain the ol' heave-ho they are also tossing away Britain's economic subsidy, and would consequently go from a poor nation to poorer. The support that the IRA has in Northern Ireland is best illustrated by the rarity of IRA members and its supporters being elected to government posts. The IRA does not represent the best interests of Northern Ireland, but rather — like any terrorist group — their own best interests.

To support the IRA is to support terrorism, and to support terrorism is to support, ultimately, the worthlessness of human beings and the hopelessness of human societies and their governments, but, more than this, it is to accept anarchy as a solution rather than the symptom of global moral decay that it is. And if we are so ready to accept such easy justifications for murder and self-murder, then I submit that we will have lost very little in any subsequent and inevitable nuclear holocaust.

Give and Take

I kept hearing stories about how wonderful you were,
But they were told to me by you.

(the past is so important
but I didn't know you then).

you showed me proof: collages, photographs, embroidery,
But you took them when you left.

You gave me some seashells, however,
and I kept the stories to myself.

Lu Lasson

Campus Controversy continued, Kelly

There is a possibility of peace in Ireland. But it will not be brought about by wishing the IRA would go away. It will not be brought about by praying for it. Most of all, it will not be brought about through the presence of an army of occupation. A permanent and lasting peace will only come about when the material conditions that made violence *necessary* are done away with. This involves more than just a transfer of power from London to Dublin: It involves a political revolution in which the Irish working class takes control of the society that is rightfully theirs in the first place — north and south. It requires the building of a society where religious bigotry will no longer turn a high profit for fatcats in London, Dublin or New York.

It won't happen overnight. In fact, there is no guarantee that it will happen at all. But what will decide it in the end is which force emerges stronger at the end of this war, British imperialism or the Irish working class. Anyone who is concerned with peace in Ireland should be yelling loud and clear — "British Army Out Now!"

Brian is a member of the International Socialist Organization. He recently returned from Northern Ireland.

Kite

Flying my kite
over the edge of Nobska Hill
I watch it soar
a yellow beacon
almost lost
in gray-mist sky.

Tightly I hold a string of memories
across a charcoal ocean
listening for each
to drop and slap
against the algaed rock below.
With quick fingers
I braid these moments
give you more string
try to pull some back
not ready to lose you yet.

The string unravels.
You look back as you drift.
Wind whisks you
to sky I cannot see.

Jean Priestly Flanagan

NOVEMBER 1980

I am a mixture of hot acids
That seethe and churn beneath
The surface that seems so still.

I am a bramble of sharp briers
That tangle and twist inside
The skin that feels so smooth

And so you slip beneath the surface
So well guarded and protected,
You creep into my coiled core.

And there you sit — and there you wait.
Your touch like burning coals — refusing to turn cold.
Behind the face that smiles, are eyes that rest on yours.

Sarah Scoble

The glitter is in everthing
I still haven't put my party clothes away
We kissed when we said goodbye
But of course it wasn't the same.

Lu Lasson

For Jordan

Child song, where are you?
I miss the voice that carried me along..
like a melody on a cloudy day
we could pick up the blues and grays
and blow them away.

like an echo in the silent air
winds carry your cry of care
coming through the distant lands of dreams
I wonder.. where? there? here?

like a crash upon the sandy carpet of your shore
your absence brings waves of emotions unfelt before
feelings I cannot tame
like shame... when we start to lay blame..
on the love growing deep inside
at the time of love, so full
that its loss is hard to hide..

Child song, I think of your love
your face full of smiles
and your eyes of a doves
your daddy learning and teaching life's lessons
while riding down the highway of second guesses
Child, like an old tune recalled
I'll be forgotten, you'll be reborn..
and we'll all keep drifting on..
and we'll only be echoes of our own song.

M. Crowley

America's Concentration Camps

by Marilyn Wu

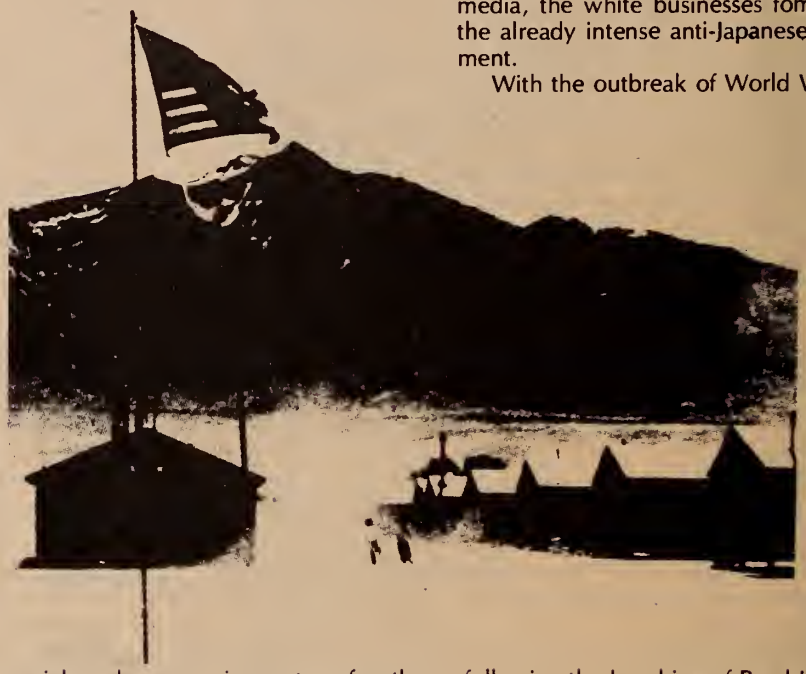
During World War II over 120,000 Japanese Americans, three fourths of whom were American citizens, were forcibly removed from the West Coast and herded into inland concentration camps. No other event in the hundred year history of Japanese in this country has had such a shattering impact. Communities were torn asunder, families separated, property seized—all under the guise of "military necessity." The concentration camps have left many scars—emotional suffering, a sense of unfounded guilt and loss of identity and pride in being Japanese.

This shameful chapter of our past is rarely mentioned in history classes. Consequently many Americans are not even aware of the internment having happened. In order to understand how the camps could have happened in the first place, we must look upon the history of Japanese people prior to World War II.

After the Exclusion Act of 1882 barred the futher immigration of Chinese to America, US businesses looked towards Japan as the new supply of cheap labor. The early immigrants came over mainly as contract laborers and worked as migrant farm workers in the fields, orchards and vineyards of the West Coast. Others worked on section gangs on the railroad lines, in the Alaskan canneries and the copper and coal mines of Utah and Colorado.

Together with the labor of the other Asian peoples, Chicanos and Mexicanos, Japanese labor contributed greatly to the rapid growth of the nation's agricultural industry and other important areas of the economy. In return they were met with severe economic exploitation, racist hostility, violence and rejection. They were barred from the labor unions and public schools; Japanese could not become naturalized and could not own the land they tilled. Anti-Japanese sentiment culminated in the passage of over 500 pieces of anti-Japanese legislation.

Because of these hostilities, Japanese established *Nihonmachis* or "Japantowns" in many cities on the West Coast. These communities were the source of identity, common bonds and strength to face the hostilities from all sides. Nihonmachis were the cultural, social and economic centers for the Japanese. In addition legal and medical services were available for all Japanese in the surrounding rural areas.



The Japanese, faced with innumerable odds, struggled to secure a decent life for their families and future generations. The fact that the communities continued to grow and develop is testimony to the strength and endurance of the *Issei*, the first generation.

By 1940 there were approximately 130,000 Japanese living in the US, with 80 % concentrated on the West Coast. Almost half had jobs related to agriculture primarily as tenant farmers and sharecroppers. Though the Japanese owned little land, some Issei did acquire acreage by purchasing it in the name of their American born *Nisei* (second generation), thus sidestepping the Alien Land Laws. Through their long hours of toil combined with their advanced agricultural techniques, the Japanese turned marginal swamps and deserts into rich agricultural land. They eventually controlled 35 % of the commercial truck crops in California and in some crops like strawberries held the monopoly. In the fishing industry the Japanese also proved to highly successful.

In response white agricultural and fishing interests were extremely hostile viewing the successes of the Japanese as threats to their own businesses. With the cooperation of government officials and the mass media, the white businesses fomented the already intense anti-Japanese sentiment.

With the outbreak of World War II, following the bombing of Pearl Harbor, the FBI quickly descended upon the Japanese communities and arrested 1500 Issei including Buddhist ministers, language teachers, cultural arts instructors, officers in various community organizations and editors of Japanese newspapers. These sweeps in essence removed the community leadership, thus making it easier to implement the subsequent evacuation. Though there were no convictions of espionage, many of these men were imprisoned in special Justice Department detention camps. For months families knew nothing of their whereabouts until they were later reunited behind barbed wire.

Japanese American fishermen couldn't take their boats out, their wives were barred from their jobs and the local canneries. Although there were many Italians working together alongside the Japanese, they were allowed to remain. Japanese businesses were terrorized. "Jap hunting licenses" were sold and even treatment in medical facilities were denied to Japanese. Proposals later appeared in the Legislature to strip the Nisei of citizenship, deport all Japanese and sterilize all Japanese women.

Repression against Japanese took other forms—bank accounts were frozen, "contraband" such as radios were seized; local authorities imposed curfews and travel restrictions. It was obvious that the US government viewed Japanese in the US, regardless of citizenship, as enemies.

The forced removal of Japanese from the West Coast and the deportation of another 10,000 from Mexico, Central and South America to be incarcerated in the US, was the result of a highly organized campaign involving the military, government officials, politicians, anti-Japanese groups and economic interests.

During the period from December 1941 to June 1942 Japan was winning victory after victory. The US government needed to rally popular support for the military effort. The fact that the war was with Japan, a non-white people, and that Japanese in the US had already been isolated from the mainstream of American society, made it much easier to point to them as" the enemy in our midst." All Japanese were slandered as emperor-worshipping fanatics, bent on helping fascist Japan win victory.

In the economic sphere agricultural interests like California's Farm Labor Bureau and Associated Farmers coveted the fertile lands Japanese had created. As a spokesperson for the growers and shipper said,"We're charged with wanting to get rid of the Japs for selfish reasons. We might as well be honest, we do. It's a question of whether the white man lives on the Pacific Coast or the yellow man. If all the Japs were removed tomorrow, we'd never miss them, because the white farmers can take over and produce everything the Japs grow. And we don't want them back when the war ends either."

1942 was an election year. Riding opportunistically on the rising anti-Japanese hysteria, local politicans such as California Governor Olson and Attorney General Earl Warren supported the evacuation of Japanese from the West Coast. President Roosevelt, not wanting to alienate the California electorate, weighed the political gains he could make and decided to support the evacuation sentiment.

On February 14, 1942 President Roosevelt signed Executive Order 9066 ordering the forced removal of all persons of Japanese ancestry living on the West Coast. The US Congress and Supreme Court sanctioned the decision. Thus, while the US was overseas fighting against facism and defending democracy, within its own borders the most basic constitutional rights of the Japanese were abruptly and viciously swept aside.

Once the relocation orders were posted, the Japanese were given 2 weeks to sell all their belongings and property, as they were allowed to bring only what they could carry. The short notice forced the Japanese to sell their belongings for a fraction of their value to speculators who took advantage of their plight. One Arizona grocery store owner sold his store, valued at $15,000, for $800 two days before he had to leave. 80 per cent of the property that was stored for the duration of the war was rifled, stolen or sold.

The Japanese were first taken to one of fifteen assembly centers spread throughout the coastal states, before being transported to their final destinations. Race tracks and the horse stalls were converted into apartments in unsanitary conditions. At Santa Anita race track, which housed 18,000 people, hospital records show that 75 per cent of the illnesses recorded came from unsanitary conditions in the horse stalls.

By summer 1942 the Japanese were shipped from the assembly centers to ten permanent "Relocation Centers" spread across seven states in dusty, desolate waste lands. Tarpaper barracks provided little protection against blistering summers and freezing winters. A family of eight was given one bare room measuring 20 feet by 24 feet. Attempts were made to make some order of the upheaval. Block managers were chosen, schools set up, and social, cultural and sports activities were organized. The Wartime Relocation Authority, in a perverse irony, wanted the camps to be a model of democracy in action, while at the same time they prohibited the use of the Japanese language in all meetings, classes and programs, thus eliminating more than one half of the camp population from participation in the "democratic process." Needless to say this could not shroud the stark reality of the Japanese existence behind barbed wire and machine guns.

Camp life in all centers was riddled with demonstrations protesting the bad conditions and inadequate food. At Manzanar, one heated incident led to the guards opening fire on people with tear gas and shotguns, leaving 2 dead and 10 wounded.

The forced removal and incarceration of the Japanese for 4 years in harsh, degrading circumstances brought on severe personal loss and suffering and destroyed many Japanese American communities. As the war ended, Japanese were urged to resettle in the Midwest and East to avoid returning to the hostile West Coast. Many communities simply died and were never rebuilt. For instance, in San Francisco there are less than 200 Japanese people living in Nihonmachi compared to over 10,000 prior to World War II. Economic losses in terms of property have been conservatively estimated at $400 million. This figure does not include loss of income and educational opportunities, nor damages for loss of life and psychological trauma.

By far the biggest blow was the tremendous psychological and emotional damage. Stripped of dignity and pride, Japanese were persecuted as "traitors" and "potential" saboteurs without a shred of evidence. Because the camps experience forced the Japanese to shoulder a false sense of guilt and shame, many sought acceptance by rejecting all things Japanese and tried to become 200 per cent American.

Today, 35 years since the closing of the camps, Japanese Americans are breaking the years of silence with demands that the government admit to its wrongdoing—that it unjustly imprisoned Japanese, denied them their basic civil liberties and caused severe damage to the Japanese American communities. The demand for redress, righting a wrong, is accompanied by a call for reparations—monetary compensation for losses and suffering caused by the incarceration. The National Coalition for Reparations and Redress is demanding $25,000 per individual or their heirs.

While reparations can never fully repay the Japanese for the suffering and losses, they are entitled to sue for damages when falsely accused and imprisoned. Reparations could help the communities build new, low-cost housing to enable thousands of Japanese to return to their historical geographical community. It could benefit the elderly Issei and Nisei, many of whom are in poverty. The call for reparations and redress is especially urgent because many Issei have already passed away and many Nisei are approaching retirement.

Along with demands for a governmental admission of wrongdoing and monetary compensation for ex-internees, an important goal is to seek preventative measures to combat the camps from happening to any other people and repudiation of the legal bases which upheld the camps. These court decisions still stand.

The present focus of the reparation/redress movement is the public hearings conducted by the Presidential Commission on Wartime Relocation and Internment of Civilians, whose purpose is to review the circumstances surrounding the forced evacuation and incarceration. The commission will determine whether a wrong was committed and possibly recommend some form of redress. Hearings have been held recently in many cities across the country with hundreds of people in attendance. Powerful testimony from ex-internees underscore the call for reparations and redress. An important demand brought out at many hearings by the *Sansei* (third generation youth) was that the government make funds available for Japanese American history classes, to ensure that the truth about the camps be told in text books throughout the public schools.

Japanese Americans, while welding together a powerful movement to secure reparations and redress, cannot achieve their just goals alone. All fair-minded Americans believing in the necessity to see justice done must also give their support. We must not let such travesties against a people ever happen again.

Contact the Asian American Society for information on ways you can help. We're located in 010/4/168.

A Hot Night in Guatemala City

Silent motionless eyes and bloated bellies
hide behind mothers' dirty dresses
wondering about tomorrow's promise
today

Empty vegetable carts rumble through
the narrow opaque streets
dodging faded yellow buses
filled with worn-out souls

Thousands of wandering legs
accidently trample the old and crippled
who hold empty cans,
and live in urine-stained doorways.

A soft breeze circulates
the smell of burnt tacos
but offers no relief
from the dark oppressive heat.

On every corner-
The struggle for survival
as beggars beg beggars.

I, one of the millions,
sit and chew
on a half-blackened piece of corn
while I sink into the engulfing despair
that permeates the air
and strangles the living essence
out of all the ghost-like forms.

Across the way,
an Indian woman bares her breast
to her thirsty infant.

Tender mother's radiant glance
illuminates the clear sky
and the stars echo silently
on a hot night in Guatemala City.

Ken Tangvik

SWEET ARE THE SOUNDS OF NIGHT,
BLOWN AS THE BLUE NOTES BLEND
WITH THE SINGING WINDS THAT
CURL AND CLING TO BLACK-SHADOWED
TREES IN THE HOT MOANING NIGHT.

Nicky Nickerson, English Dept.

Drawing by Elizabeth Catlett

Kaddish

by Seth Salinger

Tony Rubino

David Tandetta wheeled a stretcher into the hospital room of Efrem Andor. Slowly, he brought the stretcher alongside Efrem's bed. Then, using the control button attached to the railing, he raised the bed so that it was the same height as the stretcher.

"Mr. Andor," said the young orderly, "I'm here to take you to radiation therapy." The bearded, shriveled man lay motionless on his back and eyed David carefully. He wore a yarmulke which had slipped over part of his wrinkled forehead. His tallith and talmud lay within arm's reach on his bedside table. He closed his eyes and began murmuring softly. David drew Efrem's medical chart from its pouch at the head of the stretcher and held it directly over Efrem's eyes.

"I have your chart here, Mr. Andor. I'm going to get a nurse to help move you to the stretcher."

Efrem opened his eyes. "Please," he said, "I don't go to radiation no more. I have bone cancer. Terrible. Terrible. Everything hurt. Everything. All my bones, everything. Please. No more. No more. No more." His chain of "No more's" faded into a barely audible whimper.

"I'm sorry, Mr. Andor. I know it hurts to move. But you have to go. We'll be careful, I promise. I'm going to go get a nurse, alright? I'll be back in a minute." David left the room and Efrem shut his eyes again.

A large man named Frank Mahoney had the window bed. His right leg was lost to cancer and now complications threatened the other one. His prosthesis stood in the corner like a sentry.

Frank had been watching the exchange between Efrem and David. After David left the room, he rolled onto his side to face his roomate.

"Hey, Efrem, don't give the kid a hard time. He's just doin' his job. I know it ain't easy, pal. But you only have a few more trips left. Finish 'em up. What th' hell—you got nothin' ta lose. What else are you gonna do here, hmm? Am I right or what?"

"Radiation no do nothing, Frank. I am going now five weeks and I am the same. So much money for what? For to not get better?"

"Yeah, jeez, I dunno. Everything takes so damn long around here. Some of these damn doctors—fresh outta med school—they don't know what they're doin' half th' time. Christ! I could a still had my leg—y' know? If it wasn't for that smart ass so-and-so at Boston City. Christ! But what th' hell? You already heard that story. Besides, you have Doctor Woods, don't ya? He's the best, ya know. The best! And some of these nurses aren't bad little girls, hmm? Some of 'em talk too much, but... Hey! What th' hell! I talk too much. You're gonna be alright, buddy. Am I right or what?"

"Frank is right. Frank is always right."

David re-entered the room followed by a nurse and, after some negotiation, Efrem consented to go to radiation therapy. Using the draw sheet, the nurse and David lifted Efrem onto the stretcher as slowly and carefully as they could. Efrem's anguished cries made even the walls shudder. David and Frank Mahoney both winced. The nurse told Efrem to calm down.

David carefully covered Efrem with blankets and slowly wheeled him out the door. Radiation therapy was in the deepest part of the basement, two long elevator rides away. They would have to go through the tunnels to get there.

The ceiling floated before Efrem's eyes as David pushed the stretcher.

"I am now five weeks going to radiation."

"Yeah? That's a long time."

"That is too long time. I am tired of all the time seeing the ceiling. Five weeks with only seeing the ceiling. I tell you something. I know all the broken lamps. I know all the cracks. You know there is one crack looks like Italy?"

"Like Italy?"

"Yes. And there is other one. He looks like France. And in one of the lamps, someone has forgot his comb."

"There's a comb stuck in one of the lamps?"

"Probably the lectrician left it. And there is other spot. She is all the time leaking and still nobody's fixing. See? I know all the ceiling."

"That's amazing! I never even look at the ceiling. I'm too busy looking at the floor all the time, looking out for the bumps."

"Good, then. I know the ceiling and you know the floor. With God's help, we get to where we going." David laughed. Efrem shut his eyes.

"I hate radiation."

"I know."

"It don't work. I die very soon, anyway." David said nothing. He wheeled the stretcher onto the first elevator.

"You a very good driver."

"I try."

David stared at his patient. "Where are you from?" he asked.

"New York."

"But before that?"

"Before that, Budapest. You know where is Budapest?"

"Yes. You still have family there?"

Efrem opened his eyes wide. "I don't have family. Once, I have very big family. My family is in Hungary 500 years and then the Nazis—phhht. No one is left. No more cousins. No more uncles and aunts. No more wife. No more children. No more family. Everyone is lost. Everyone is killed. Everyone. I am the only one. The only one from, I don't know how many was in my family. Was big. Very very big. 500 years in Hungary, a big and happy family. Now we are one little man in America. 1946 I come to this country, to Brooklyn. All this time, I am living on the same street in Brooklyn."

"But you must have other relatives that escaped? Maybe to Israel or Canada or some place."

"Young man, many years I hope for this same thing. But I know it is not so. All my family—they live in Budapest; all my family—they die in Budapest. I am only one who escapes. You ask me why and I ask God, and still I don't know. But when I am gone, no one will remember. Who will know that the Andor family is 500 years in Hungary? Hmm? You know what is Kaddish?"

"Kaddish? The prayer for the dead."

"Zo, you Jewish?" David avoided the dying man's gaze.

"Yes, I am Jewish." The elevator reached the basement and David wheeled the stretcher into the tunnel. The basement was actually a system of tunnels, a morbid catacomb for the hospital's subterranean dwellers. Giant steam pipes ran along the ceiling. Here and there, a laundry cart or a dietary cart was pushed up against a wall. The cement walls were painted orange. The light in there was sickly.

David wheeled the stretcher past somber troops of lab-coated technicians. One of David's fellow orderlies was pushing a woman in a wheelchair back to her room. She had just come from radiation therapy and she was throwing up into a plastic, yellow tray which sat on her lap. Efrem spoke again.

"Maybe you know what it means for me to be the last one alive in my family."

"Yes."

"Yes? You understand? Tell me, young man, who says kaddish for my family after I am gone? Who remembers 500 years in Hungary?" David said nothing while he pushed the stretcher up the steep ramp that led to the second elevator. A security guard said hello, but David did not hear him. The young man and the old man waited for the elevator.

"You know how to say kaddish?" Efrem asked. David looked at the floor.

"Yes."

The elevator arrived and neither spoke as David wheeled the stretcher in. Soon, they arrived at radiation therapy, a grey room with walls six feet thick. David said goodbye to Efrem and handed his medical chart to the nurse at the desk.

"Will you be the one who takes me back to my room?"

"I don't know. It may be me. It may be somebody else."

"It was David who came for Efrem. In fact, thereafter, it was always David who came for Efrem, because the old man would refuse to go with anyone else.

The two rarely spoke of death or kaddish again. Mostly, they talked about music. David pleased Efrem when he said that Bela Bartok was the greatest composer to have come from Hungary.

"You know Bartok? Good! You don't lissen rock mit roll?"

"No, Efrem, I hate rock and roll."

Often, David would come to visit Efrem and the room would be filled with Frank Mahoney's large family. They chattered loudly. Frank was the loudest.

"Hey, Efrem!" he would yell to his roomate. "What do ya think of these grandkids? Are they ugly or what? Hey Tommy! Put my leg down! What th' hell do ya think your doin'? Here! Come over here and sit by me. There, have a piece of fruit or somethin'."

In spite of his pain, Efrem would usually respond to Frank, especially if David was in the room.

"Your boys are alright, Frank. But what do you think of my boy? He knows music! He really knows music!"

"Yeah, he's a good kid. Hey, Tommy! You come back here and sit by your granddad and leave Mr. Andor alone. He's tryin' ta visit wit David there. You leave 'em alone."

On Efrem's last scheduled trip to radiation therapy, he reintroduced the subject of death to David. "I think I die here, in Boston. On my street in Brooklyn, I don't know no one no more. Pssh, I don't miss it. My friends are all gone. Maybe now they wait for me, hmm? No, I die in Boston. In Boston, I know David Tandetta. David Tandetta knows the kaddish."

After his last radiation treatment, Efrem never left his hospital room. Morphine was prescribed to numb his last days. He died peacefully in his sleep.

When the last of the Andors had vanished forever, David promised himself that he would go to see a rabbi to learn the prayer for the dead. "How hard can it be to learn the kaddish?" he wondered. David didn't know any rabbis. He hadn't been to shul in years. Finally, he forgot his promise.

On the anniversary of the death of Efrem Andor, not a soul said kaddish. There was no one left who remembered.

HOTLINE

written and compiled by Francine La Terza

"Feeling helpless does not mean that you are helpless. Your crisis deserves to be heard. You deserve to be helped at any time. Whenever somebody needs them they are there," from a hotline service.

All hotlines listed have been compiled over a one year period, verified and updated. We are interested in any additional hotline information for future publication. Please send to Wavelength, Francine La Terza, UMass/Boston Harbor Campus, Boston, MA 02125.

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Abuse Hotlines

Child Abuse Careline 843-7010
(24 hr.)
Child-At-Risk 1-800-792-5200
(24 hr.)
Domestic Violence Technical Assistance Project 266-4305
(M-F 9am-5pm)
Parental Stress 1-800-632-8188
(24 hr.)
Parents Anonymous 749-2719
Salem Help for Abused Women and Children 744-6841
Cambridge Transition House . 661-7203
(24 hr.)
Respond to Battered Wives in Somerville 623-5900
(24 hr.)
Battered Women in Nantucket 1-872-6161
Men who abuse women, EMERGE 267-7690
MA Coalition of Battered Women 426-8492
Greater Boston Protective Service Unit 1-800-882-1628
(9am-5pm)

Emergency Phone Numbers

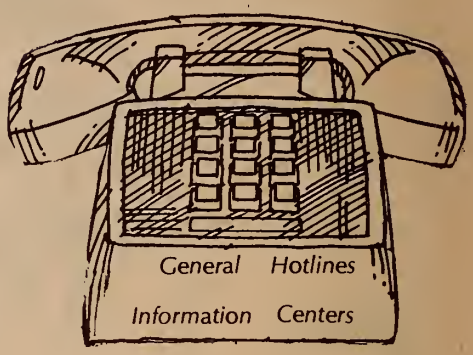
Boston Police 911
Brookline Police 734-1212
Cambridge Police 911
Somerville Police 625-1212
State Police 566-4500, 782-2335
Boston Fire 536-1500
Brookline Fire 232-4646
Cambridge Fire 876-5800
Somerville Fire 623-1500

General Hotlines

Acton,
Code 486-3130
(M-F 9am-llpm)
Beverly,
Project Rap 922-0000
(M-F 9am-12am)
Boston,
Project Place 267-9150
(24 hr.)
Samaritans 247-0220
(24 hr.)
Multiple Services 569-7311
(8am-8pm)
Chelsea,
Community Crisis 884-4357
(M-F, 8am-4:30)
Fitchburg,
LUK 345-7353
(24 hr.)
Framingham,
Hotline 879-4350
(7:30pm-11:30pm)
Glouster,
Project NUVA 283-0000
(M-F 9am-5pm)
Holyoke to Chicopee,
Rap 1-283-3473
Hyannis,
Hotline 771-1080
(24 hr.)
Lexington,
Replace 862-8130
(M-F 11am-7pm and will schedule appointments for other times)
Littleton,
Code 486-3130
(M-F 9am-11pm, weekends 7pm-llpm)
Newburyport,
Turning Point 1-465-8800
(M-F 8am-5pm)
North Adams,
Help Line 1-413-664-6391
(24 hr.)
Norwood,
PULSE 762-5144
(7:30-12am)
Plymouth,
Project Friend 585-4383
(M-F 9am-5pm and a 24 hr. crisis line)
Saugus,
Listen 233-8911
(M-F 9am-5pm)
Springfield,
College Hotline 1-413-739-7339
(Thurs-Sun 7pm-11pm, F-Sat 7pm-1am)
Quincy,
Survival Crisis 471-7100
(24 hr.)
Woburn,
CHOATE Talkline . . (24 hr.) . . 935-1187

Specialized Hotlines and Information Centers

Alcohol Info/Referral,
AIR 524-7884
(10am-3pm; other times recording)
Anorexia-Bulimia,
ANAS 259-9767
ArsonHotline 1-800-682-9229
(24 hr.)
Birth Control, Cambridge Family Planning . . 868-2900 (or any general hotline)
Business Phone, SCORE 223-3237
(M-F 10am-3pm)
Bridge Over Troubled Water(counseling and shelter) 227-7114
Cancer
Info and Counseling . . . 1-800-952-7420
(M-F 9-4pm)
Consumer Advisory Line 426-0660
(24 hr.)
Crime Prevention, Dept. of Public Safety at UMass/Boston 287-1900 x2192
UMass/Boston Emergency
. . . . . 287-1900 x2111
Deaf/Mute Hotline 277-5885
Disabled or Differently Abled Hotline 727-5540
(M-F 9am-5pm)
Dental Directory 451-0700
(M-F 9am-5pm)
Dow Jones Report 1-212-976-414
Boston Alliance Against Registration and the Draft, BAARD 491-4694
Draft Legal Info Ctr 542-0919
(12-8pm)
Drug specialty, Multiple Services 569-7311
(8am-8pm)
Drugs, drinking and personal problems, Project Place 267-9150
(24 hr.)
Drug specialty, Quincy Survival Crisis 471-7100
(24 hr.)
Educational Info Center 1-800-882-2037
Elderly Hotline 722-4646
(M-F 9am-5pm)
Energy Phone 1-800-632-8026
State Energy Phone 1-800-922-8265
Filmmakers Hotline
LA, Calif. 1-213-665-2669
Fuel Assistance Program 1-800-632-8175
Gay and Lesbian Hotline 426-9371
(6pm-12am)
Gamblers Anonymous 482-2929
(24 hr.)
Homophile Community Health 542-5188
(info by appointment only)
Horoscopes-By-Phone
(see detailed listing in alphabetical *Specialized Hotline* section)
Homosexual Rape 542-5188
(M-Th 10am-9pm, F 10am-6pm)
Rape Crisis Center Hotline 492-RAPE
(24 hr.)
Rape Crisis Hotline
(North Shore and Lynn) 595-RAPE
(24 hr.)
Recycling Hotline 482-5553
(M-F 9am-5pm)
I & R of the United Way 482-1454
(M-F 9am-5pm)
Alliance Against Sexual Coercion 547-1176
(M 9am-12, W 5pm-12am)
Smokers' Quit Line 1-800-952-7444
(M-F 9:30am-4pm)
Sportsphone 1-212-976-1313
(24 hr.)
Today's Hottest Sports Stories 1-212-976-2525
(24 hr.)
Suicide, Samaritans 247-0220
(24 hr.)
Legal Aid, City Life 524-3540
Medical Info, Tel-Med 482-3333
(M-F 8:30am-8pm)
MBTA 722-5560, 722-5607
Nuclear, The American Friends Service Committee 661-6130
Nuclear, Women's Party for Survival 923-9542
(M-F 9am-2pm)
Nutrition Hotline 727-7173
Nutrition and Health Counseling 1-800-323-4092
Parental Stress 1-800-632-8188
(24 hr.)
Parents Anonymous 749-2719
(for detail look under *Abuse*)
Department of Parks and Recreation 725-4006
(M-F 24 hr.)
Pet Ambulance 846-7422
(24 hr.)
Poison Information and Referral 232-2120
(24 hr.)
Vegetarian Hotline 643-4236
(M-F 6pm-10pm, S-S 8am-10pm)
V.D., Operation Venus . . . . 774-7492 or 1-800-272-2577
(M-F 8am-10pm, 24 hr.)
Time and Temperature 637-1234
(24 hr.)
Tenants Organizing Committee
Cambridge 661-9312
Weather Info 936-1212
(24 hr.)
Women's Hotline, WIRE 247-4078
(24 hr.)
Women's Info Van 247-4870
Women's Party For Survival 923-9542
(M-F 9am-2pm) See details under **Nuclear Holocaust)**



Multiple Services,
Boston 569-7311
24 hours
Multiple Services gives information and referral on all problems with a focal point on drugs. The center is affiliated with the Meridian House also located in East Boston. Multiple Services offers counseling on both inpatient and outpatient basis. Meridian House is a 24 hour therapeutic community for people with a drug problem.

Quincy Survival Crisis Hotline 471-7100
24 hours
The Quincy Survival Crisis Hotline has been in operation for 11 years. It covers calls throughout the South Shore; 20 per cent are from the Boston area. After the hotline's first year in operation, it expanded from drug problems to handling all types of crisis. Director Rena Theberge enumerated the aid given at the Quincy Survival Crisis Hotline, "There are four services: crisis intervention (suicide and OD), problem solving, referral and factual information. Theberge noted that over the past few years calls about domestic violence, child abuse and rape have increased 20 per cent. The Quincy Hotline had approximately 9,000 calls last year and 500 referrals. There is also a residential and treatment center located at 1354 Hancock Street, Quincy.

Samaritans,
Boston 247-0220
24 hours
The Samaritans is a suicide prevention and befriending service. Their 24 hour drop-in center is located at 802 Boylston Street, Boston. The Samaritans office phone is 536-2460.

Project Place,
Boston 267-9150
24 hours
Project Place offers counseling for any type of problem by bilingual volunteers. The hotline has a drug identification handbook for people who do not know what drug they took. They also have drug referral and counseling referral. Project Place has a short wave radio link with an ambulance service. There is a drop-in center at 32 Rutland Street, Boston. Last year 100,000 people called the center. Several hotlines in the Boston area have closed and left Project Place's number on their tape.

Bridge Over Troubled Water,
Boston 227-7114
Monday-Friday 24 hours
Bridge Over Troubled Water offers short and long term counseling. They have a medical van that travels around the Boston area. One of their programs, TED (Teenage Education Drop-out), is geared for kids to get a high school diploma. Bridge Over Troubled Water also has a drop-in center at 23 Beacon Street, Boston.

Greater Boston Protective Services Unit 1-800-882-1628
9am-5pm
Boston Protective Service Unit 266-3256
9am-5pm
These offices of social service are located at 21 James Street, Boston and in the Greater Boston area at 39 Boylston Street.
Worchester Protective Service Unit 1-800-922-8169
24 hours
Lawrence Protective Service Unit 1-800-892-0262
9am-5pm
New Bedford Protective Service Unit 1-800-642-7599
9am-5pm
Springfield Protective Services Unit 1-800-332-9698
24 hours

Abuse Hotline and Services
Child-At-Risk 1-800-792-5200
24 hours
Parents Anonymous 472-4224
24 hours
The Child Abuse and Neglect Hotline is staffed by Spanish and English speaking operators who give advice and referral to Boston and the Greater Boston area. Professional social workers listen and suggest how you and your child(ren) can be helped and what services are available. As a parent you may have no one to talk to and no one who understands your problems. According to the hotline, "All parents have the potential to hurt their children, emotionally and physically. Not every parent can meet all his child's needs all the time. And parents tend to expect too much from their children at too young an age. When the stress is too much for you to bear, spare your kids and reach out for the hotline."

Berkshire Cty 1-800-292-5022
24 hours
United Way Information and Referral 482-1454
24 hours
Counseling and Self-Help 727-7780

Arson Hotline 1-800-682-9229
24 hours
The Arson Hotline is for anonymous people who have information about arsonists, fire hazardous buildings, or arson attempts. All reports go to the state fire marshall office.

Alcoholic Hotline 523-7884
24 hours
The Alcoholic Hotline is a referral system for all of Massachusetts. They can give you information to aid alcoholic motorists and those that need a detox center. The service refers the caller to the closest place in their immediate area for counseling. If an alcoholic calls, the hotline will "ascertain whether they have medical coverage and tell them of a private hospital in their area." For people with no coverage, the hotline has a list of free detox units. The people at the Alcoholic Hotline do not attempt to decide what is best for the caller: "We give what is available in their area."

Anorexia Nerosa Aid Society ANAS 259-9767
The Anorexia/Bulimia hotline offers advice and referral to people who have eating habits that are out of control—gorging or starving.

Business Phone, SCORE 223-3237
Monday-Friday 10am-3pm
SCORE (Standard Core of Retired Executives) is staffed by ex-business men and women who offer advice on starting a business.

Consumer Advisory Line 426-0660
24 hours
Consumer Advisory Line is a recording of consumer rights and ripoffs.

Dow Jones Report 1-212-976-4141
Monday-Friday, 24 hours
The Dow Jones Report is a continuous updated recording of prime rate information, the latest in gold and silver prices and important market trends and analyses.

Deaf/Mute Hotline 277-5885
The Deaf/Mute Hotline can be used for all types of emergencies. During the blizzard of '78, the hotline received many calls from deaf/mutes who were concerned because they were running low on oil. Through the hotline, they were able to get a supply. A special

telephone hook-up is used to communicate with deaf/mute people; this hook-up is plugged into a telephone answering box which is connected to a teletype machine. In this way people with a similar set-up can communicate with deaf/mute people.

Dental Directory 451-0700
Monday-Friday 9am-5pm
The Dental Directory is a free referral to the names and working hours of dentist in the city of your choice. You cannot find out the price of any dentist through this hotline. However, you can discover if the dentist is reputable. This service has each dentist fill out a detailed application which considers their education and professional background. Then their reputation is scrutinized. (Were they involved in any malpractice suits?) Each dentist's application is reviewed by a board of five dentists who teach in the Boston area. The dentists' names are added to the service on the basis of this information.

Draft Legal Information Center 542-0919
12-8pm
The Draft Legal Information Center gives referral and legal first-aid on registration and deferments.

Boston Alliance Against Registration and the Draft 491-4694
The Boston Alliance Against Registration and the Draft offers draft counseling at their office, 595 Mass Ave., Cambridge.

Education Information Center Hotline 1-800-882-2037
From 9am to 5pm Monday through Friday, the Education Information Center, sponsored by the Board of Regents, has counselors answering questions about post-secondary education. They have an extensive file on educational programs: masters', bachelors', PhD, doctorial, vocational services, career counseling, and financial aid programs.

Fuel Assistance Program 1-800-632-8175
If you are unable to pay your fuel bills, you may be eligible for assistance from the SCEOC (Somerville/Cambridge Economic Community) or the fuel program affiliated with the city in which you live. Depending on total income of your household, you may be allotted up to $600 to aid in fuel bills. Once accepted you mail your fuel bills to the Fuel Assistance Program; the bills will be paid by them. Every October the organization begins accepting applications from people with a financial need. The toll-free Fuel Assistance number has operators who will refer you to the program in your area.

Gamblers Hotline 482-2929
24 hours
The Gamblers Hotline has members in the Boston area who will talk with you. When you call the main number, a person will give you a gambler member's number in your area.

Horoscopes-By-Phone
24 hours
Aries 1-212-976-5050
(March 22-April 20)
Taurus 1-212-976-5151
(April 21-May 21)
Gemini 1-212-976-5252
(May 22-June 21)
Cancer 1-212-976-5353
(June 22-July 23)
Leo 1-212-976-5454
(July 24-Aug. 23)
Virgo 1-212-976-5656
(Aug. 24-Sept. 23)
Libra 1-212-976-5757
(Sept. 24-Oct. 23)
Scorpio 1-212-976-5858
(Oct. 24-Nov. 22)
Sagittarius 1-212-976-5959
(Nov. 23-Dec. 21)
Capricorn 1-212-976-6060
(Dec. 22-Jan. 20)
Aquarius 1-212-976-6161
(Jan. 21-Feb. 19)
Pisces 1-212-976-6262
(Feb. 20-March 21)
Horoscopes-By-Phone is prepared by world famous astrologer Jeane Dixon. Daily you can listen to your future capsulized in a one minute tape recorded message. If you call before 8am, it will cost you 21 cents or less depending on your location. Monday through Friday between 8am and 5pm, it will cost 46 cents; Sunday and Friday 5pm-11pm 29 cents. It costs 18 cents on Sunday and Friday 11pm-8am; Sunday 8am-5pm; and all day on Saturday.

I & R of the United Way 482-1454
Monday-Friday 9am-5pm
The Information and Referral Service of the United Way has listings of over 3,000 services, programs and organizations in metropolitan Boston and throughout the US. Whether you are an individual with a personal or family problem, a citizen concerned with the needs of your community or a professional seeking help for a client, the United Way can connect you with the people that can assist you in resolving your problems.

Legal Hotline, City Life 524-3541
City Life offers information on tenants' legal rights. The volunteer counselors give advice to any Massachusetts tenant,

but they concentrate on the poor and working class people in the Boston area. The best known book on tenants' rights *Legal Tactics* has been recently updated (produced by the Cambridge Tenants Organization, Somerville Tenants Union and MA Chapter Lawyers Guild). The 267 page book can be purchased for $5 at the Urban Planning Agency, 120 Boylston Street, Boston.

Medical Information 482-3333
Monday-Friday 8:30am-8pm
Tel-Med is a free telephone health library for the public. The Tel-Med tape library is designed to help you remain healthy by giving preventive health information, help you recognize early illness signs, and help you adjust to a serious illness. The service is *not* used to replace your doctor or to diagnose your illness. To use the Tel-Med library you must have their brochure which lists the extension numbers of over 200 tapes. Each tape is 3 to 7 minutes long in easy-to-understand language that has been carefully screened by a panel of physicians. The tapes discuss the illness or problem you are interested in and the steps you can take to recognize and prevent it. You can obtain the Tel-Med brochure by calling the above number or checking the reference section at the Cambridge Public Library. For additional information contact: Tel Med, Commissioner of Health and Hospitals, Room 717, Boston City Hall, Boston, Massachusetts, 02210 or phone 772-4100.

Nuclear Holocaust, Women's Party for Survival 923-9542
Monday-Friday 9am-2pm
The Women's Party for Survival is a nationwide organization with many chapters. They are concerned about the dangers of a nuclear holocaust and are asking for a nuclear weapons freeze—a joint freeze by the US and Russia of nuclear weapons at their current levels. The American Friends Service Committee (661-6130) has a list of other groups in many communities.

Nutrition Hotline 727-7143
The Nutrition Hotline is designed to give accurate information, answer questions on nutrition and suggest nutrition education. Professional nutritionists answer the phones.

Department of Parks and Recreation 725-4006
Monday-Friday 24 hours
The Parks and Recreation Hotline is a recording of special events and daily programs throughout Boston.

Pet Ambulance Hotline 846-7422
24 hours
The Pet Ambulance Hotline is located in Winthrop. They serve their community and the entire Boston area. The service offers round trip delivery of sick or injured pets to a 24 hour veterinarian. Staff Uvonne Orthmann (trained with a veterinarian) and Jeanne Travis (qualified medical zoology technician) also provide transportation for routine vaccinations and other visits including putting an animal to sleep.

Within the three years in operation, the Pet Ambulance Service has expanded to handle deceased animals (with optional burial at the Pet Memorial Park in Foxboro), assist the dog officer in capturing stray animals, offer as a mediator for animal placement and provide a pet travel agency for owners who move or vacation and want their pet to relocate with them. Fees vary depending on your location.

Rape Crisis Center, BARCC . . 492-RAPE
24 hours
The Boston Area Rape Crisis Center BARCC is a group of women volunteers committed to change rape attitudes and to assist victims in finding help and support. The center has handled over 4,000 calls from women aged 6 to 84; some recent victims and others who were raped several years ago.

The Crisis Center campaigns against widespread myths and ignorance through discussion groups, speaking engagements and support of legislative reform. Also, the center conducts specialized training programs for police departments with emphasis on sensitivity to rape victims' emotional needs. After being raped, many women have experienced insensitivity, isolation and confusion as they turn to institutions for help. The Rape Crisis hotline supports the rape victim answering personal questions, and gives advice on medical and legal aid.

Alliance Against Sexual Coercion 547-1176
Monday 9am-12pm, Wednesday 5pm-12am
The Alliance Against Sexual Coercion offers counseling, information and advocacy to women who are sexually harrassed at work.

Smokers Hotline 1-800-952-7444
Monday-Friday 9:30am-4pm, Smokers National Backup Service in DC 8am-12am
The Smokers Hotline offers information and referral from cutting down on smoking to cold turkey. There are smoking cessation workshops and other counseling groups throughout Massachusetts. In operation for three years, the Smokers Hotline is a joint project of the American Cancer Society (1-800-952-7420).

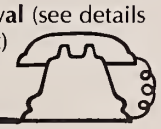
VD Hotline 1-800-227-8922
Monday-Friday 8am-8pm and Saturdays 10am-6pm
The VD Hotline is a nationwide service. If you call after hours, you will get a tape recorded message that says, "If you feel that you may have symptoms of VD a qualified diagnosis is necessary. Pain, itching, burning, sores, discharge, or discomfort in the general region may indicate infection. If you are in pain or can't wait to see a doctor, dial 0 for operator and ask for the number and address of the emergency hospital in your community. For information regarding VD or referral for VD treatment call between the above hours."

Women's Information Van . . 247-4870

WIRE Service
(Women's Information, Referral and Education Service) 247-4078
24 hours
The WIRE Service is an information network between neighborhood women and local service providers in the metropolitan Boston area. This service provides countless women with encouragement and information. The Women's Information, Referral and Education service also has a women's van, seminars, workshops, and a newsletter. For more information: The Women's Information, Referral and Education Service, A program of the Junior League of Boston, Inc. at 117 Newbury Street, Boston, Massachusetts, 02116.

Women USA Hotline . . 1-800-221-4945
24 hour
The Women USA Hotline is a tape-recorded message which periodically changes to inform women of the latest legal action affecting women's rights. The hotline keeps you briefed on progressive legislation and/or bills being passed by Congress that directly affect women (e.g. ERA and Medicaid funding for abortions). Women USA was organized to inform and give advice on how to make your voice heard in Washington.

Women's Party for Survival (see details under **Nuclear Holocaust**)



Where to Look in
THE HOLY BIBLE
collection of sacred writings
Bible Moralisée
WHEN
Tempted to do wrong—Psalm 139.
Moral Absolutes
You have sinned—John 3:1-21
Isaiah 53; Psalm 51.
reinstate God temporarily
Moral choices are to be made-
Psalm 1.
replace secular humanist values with
fundamentalist Christian values.
Holy War'
because religion makes men virtuous. So I am told;
Censorship
"book censorship"
Sex education
"academic freedom
of teaching
A spiritual overseer
banned
the voice of America; I assume it to be the voice of God
Moral Majority-backed
boy-cott
views of the Moral Majority
s the road to real peace"
25¢
FORBIDDEN
200ft. HARDCORE
5 FORBIDDEN SUBJECTS
XXX FEATURES
MOVIES
PAJAMA PART
NYMPHO
MAST
G EXCITIN
SEX
PAGAN INTERVAL
terror of dogmatic religion
We teach h
that living by t
COMING OF THE
church
state
Pledging allegiance
American flag or
Christian flag
Abortion
A Defe
Last Judgement
born of a fallen
born of risen apes
creation
evolution